# THE Originall of the Dominion OF PRINCES,

Founded upon Gods Soveraignty over the whole

## EARTH.

OR,

# The Kingly Prerogative,

INSTITUTED by GOD,

And proved from the holy Scriptures to be

## JURE DIVINO.

By *R.W.* D. D.

PROVERBS XXIV. 21, 22.

*My Son fear thou the Lord and the King: and meddle not with them that are given to change.*

*For their Calamity shall rise suddenly, and who knoweth the ruine of them both.*

*LONDON*,
Printed for *Henry Eversden*, and are to be sold at his Shop, at the *Greyhound* in S. *Pauls* Church-yard, 1660.

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LONDON,
Printed for Henry Seeley and are to be sold at his Shop at the [illegible]
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*Errata.*

P*Ag.7.line 7. read* Elohims Patent. *p.12.l.22.r.* πρωτότοκος. *l.26.r.* δυνάστης κύριος. *p 88.li.2 for* the the *r.* the sight. *Other mistakes the intelligent and ingenuous Reader will easily see and restore: As* ἱεράτευμα *for* ἱεράτευμα. Simili *for* Simily. vexilla *for* vexillæ. πρεσβυτέρων *for* περεσβυτέρων. ὑποταγέντων *for* ὑποταγόντων. βίυ *for* βίῳ, &c.

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The

# The preface to the Reader.

*To the Honouring Acknowledger of the sacred Word of God, comprised in the just Volume of his Book, (by way of excellency) called the Scriptures;*

*The Author wisheth the promised Blessings, in the saving Covenant of (otherwise unfordable) Grace, therein by God secured to his humility, and indented with his obedience.*

HE *knoweth*, that *Epitome's* have been the *bane of Arts and Sciences*, and *injurious* to the *Professors* thereof; *usefull* rather for the *memories* of those who have *learned*, then for the *understandings* of those who are to *learne*: *necessitating* the *Compilers* to make use of words of the *largest capacity*, which, not coming within the reach of *presumers*, (*Qui continuò se putant in Helicona perveniſſe*,) they embrace the *empty cloud* of their owne *easie and hasty misprisions*, in stead of *truth's substance*; and the *Encyclopædeia*, which (full of fancy) they *arrogate to have attained*. Others, (whose *modesty* is more fit for *learning*) are thrust upon *despaire*, while they are not willing to think, they *know* more then they doe; and are *intelligent* of what they *don't know*. And a third sort, *despise for ever*, what they comprehend not at the *first*.

Yet the *Author*, depriv'd of the *meanes* of his *subsistency*, (and therefore of the encouraging accommodations of *books and friends*) having (as he could) passed through the difficulties of the labour; and (at last) not finding the *like aid* which was afforded to the *Hebrew women in bondage*, by their *Egyptian Midwives*; is notwithstanding contented, (in zeale to God and his native countrey) to adventure the *brevitary* of the *first part of his works*, concerning the *grand external cause of Dominion*, (to wit, the *Efficient*) hoping for better *times* for the *bringing forth* of that, which he intended for the *general benefit*. But confesseth, that it cannot be *well done* for the *good of many*, in this greatest of *Gods controversies with earth*, it being concerning his *Soveraignty* over the *earth*; which being (as upon the *right basis*) the rock of *Gods*



*Word*,

*Word, will stand against the oppositions of all encroaching intrenchments, built upon the sand of humane mechanisms; and requireth for the salvation of all that Christian knowledge, which is wholly in the Scriptures, or all our curiosity concentations, there must be a set rule of doctrine.*

*In his Preface to the Reader,* he supposed (as a *principle* between him and those with whom he *would dispute,*) That a man may be *assured by an infallibly divine faith, that the received Scriptures, are the dictates of Gods Spirit*; this he attempted not to prove afresh, it being already done (in our Church) even unto *astonishment*, and in *ever living cedar* written in the *Book of Fasher*; wherein the *great Author* (though dead, yet) speaketh.

*The Conclusions* which he proved, and which there (as here) he desired to have *admitted*, were,

*First, that the Canonical Scriptures of the Old and New Testament, (acknowledged by the Church of England) as dictated by the Spirit of God, are to be held the Magisteriall rule of all controversies and doubts in points of Religion, for so long as the world shall endure, containing all things necessary to salvation: so as all those, who with humility and sobriety, will make use of the meanes therein expressed; may attaine unto sufficient direction for the same, through the Urim and Thummim, covenanted in them to be left unto Gods Church for ever. And that other revelations are not now to be expected, and different revelations to be abhorred.*

*Secondly, that every good translation is according to the Word of God; but no translation is the Word of God.*

*Thirdly, that the Spirit of God hath not throughout the Book of God, one word or tittle, which hath not its own, proper, and beneficial weight: neither is there in any particle thereof, any thing savouring of humane frailty; either in deficiency, or superfluity, for the just expression of the matter therein proposed.*

*Fourthly, that the great Creator of Names hath not himself given a name to any thing, but so, that his name is a complete character of the nature of the thing it selfe; which humane ability, joyned with modesty and industry, may in a competent measure discerne.* There be, who with great *probability* affirme thus much of the *names*, which *Adam* gave the *beasts* in *Paradise*.

*Fifthly, that where the Spirit of God makes use of a word of different significations; they were all intended by God, and are applicable to man, as usefull for some conditions and times.*

*Sixthly, that no place of Scripture, being of private interpretation, the obscure Texts are (according to the analogy of faith) to be expounded by those which are cleare: and those which seem to goe alone, by those which are more. And that according to that of Psal. 119. 130.* פֵּתַח דְּבָרֶיךָ *is Pethach Deverecha, apertio verborum tuorum, the opening, anatomizing, and looking into the entrails, and vitall principles of his mysterious words, which give light and learning unto (otherwise ignorant or) simple mankind.*

These things he *justifies* from *several places* of *Scripture*, and all of them from

from that particular Text of Deut. 29. 29. *Secret things (belong) unto the Lord our God, and revealed things to us and our children for ever; that we might do (all) the words of this Law.* Which will be evident unto every man who shall look understandingly and seriously into the words in the *original* of that Text.

*To these were added the ensuing Cautions.*

*First, that unto him, who in points of difference adventures alone to expound Scripture, no caution, no modesty can be too much; one side or the other of us having run upon the rock of perdition,* in the *Exposition* of *Rom.* 13. and 1 *Pet.* 2. 13.

*Secondly, that in matters of moment,* (such are the controversies which have drawn so much *blood* amongst us) *great heed is to be taken, how we depart from the interpretations recorded by the ancient Fathers, and received by the whole Catholique Church: That thus to doe, is an argument of an evil cause, or of an evil man; in as much, as they who were the Schollers of the inspired Apostles, (who were careful dispensers of all saving truths;) or the Schollers of them who were so, cannot but be surer masters of the Apostles meanings, then we of the last age. And they cannot but (with serious men) disgrace themselves, (what ever they may fasten upon weak and wilful capacities) who deny the uniforme practice of all ages, to be the best Expositor of what was decreed at first.*

*Thirdly, that the Plea used by many, (but most of all by those who least reverence the Fathers) that a dwarf set upon the shoulders of a gyant, sees further then the gyant himself, may be dangerously fallacious; it holds not, if the dwarf be pur-blind, and cannot see what is afar off, if his sight cannot reach to the gyant whom he tramples on, if of his own or other mens prejudicial choosing, he weares false spectacles, which make that look blew which is white: If he have an evil heart, which will not give him leave to see what he does, and report what he sees, he cannot be a just witnesse.*

*Concerning* the *judgment* of the *one Catholique Church,* (to wit, which hath been in *all ages and places,* and which none can contemn, but to the *infamy of the age and nation,* which doth or suffereth it) what *honourable* esteem soever he hath of it, accounting it the best of all *Topical arguments*; yet he is contented to wave all *affiance* therein, and that *this controversie* should be *magisterially determined,* onely by *demonstrative arguments,* from *scientifical divine authority,* in the *sacred Scripture,* relying onely upon that *light* (in the present case) which *Scripture* shall *bring* to *Scripture.*

*Their predecessours,* who (in this our age) first stirred up the *people* in this *controversie, powerfully* wrought upon the *injudicious many*; by calling for *expresse Scripture,* for the warranty of all *meerly humane actions, and constitutions*: but *now* the *successors* (in these dayes) having reaped the *benefit* of it, *desert* the former *principle,* so far forth, that *mans prudential rules are advanced into the place of Scripture,* in the *acts* of *religious Worship.* And in the highest of *humane concernments* (even against the *divine soveraignty* of the GOD of *nature,* indeed) *arguments* are pretended from the *lawes of nature unwritten*; and those against the *written,* both *rules and exemplifications* in *Scripture*: in this

point which he hath *evidently* and *frequently* therein *declared*, to be his own *Prerogative Royal.*

As concerning the *pretenders* to the *Spirit*, and *new Light*; we read, that the *Spirit* of GOD *searcheth all things*, yea the deep *mysteries* of the *Word* of GOD, 1 *Cor.* 2. 10. Let it be the *first trial* of their *spirits*, to give us a *cleer* and *uncontrollable Commentary* in the *first place*, upon that *word* of *Light* which GOD hath *revealed* unto us, before we *trust* them in *things unrevealed*, which GOD hath *reserved* in his *cloud* and *inaccessible darknesse*: and *particularly*, upon the *eight last Chapters* of the *Prophecy* of *Ezekiel*; which, (if it prove not against themselves) is like to make a *Proselyte* of this *Author*; otherwise, they may pardon us, if we be apt to esteem of them, but as of *vainly proud idle children*, ambitious of *new lessons*, before they have taken out their *former*. Whilest we acknowlege the *Scriptures absolute perfection*, and the *execrations* therein expressed upon all, who shall expect a *further light* from GOD, (much more a *contrary*) for the *whole for ever* of this *world*. And that GOD *almighty* (having *sealed* the *Canon*) hath therein *most graciously provided* (in *plain language*) as fitting *entertainment*, *sufficient* for the *salvation* of all *humble soules*; and *directions*, whereby they may *try* the *spirits* of *pretenders*: so hath he for the *manifestation* of his *glory*, intermixed *inexplicable mysteries* also, becoming the *high majesty* of his *own wisdome*, to teach *proud men*, *humble reverence*; or to *befool* the *spirit* of bold *pretenders*.

Now concerning the servants of GOD, our *Worthies*, who have written in this *controversie*; divers of them have for this long time laboured with *Christian meeknesse and patience*, (by degrees) to make that *streight* which is *distorted*: and for the *hardnesse* of *mens hearts*, have pressed *chiefly*, the *honesty* of *Obedience*, from the *paction* between the *King* and the *Subject*; according, either to the *general law* of *nature*, (out of which, for that it is unwritten, men easily take what they please, not what they should) or the *particular lawes* of *particular Nations*, which men, that have gotten the *mastery* over, trample upon as they list; so that many conceive the strength of GODS *Precepts* by them alledged, to be *founded*, either upon the *heaps of dust* imposed by *mens hands* upon the *law of nature*, or the *sand* of *municipal constitutions*.

*These Arguments being rejected*, though not indeed *answered*; we are enforced to tell the world, That, *non sic fuit ab initio*, from the *beginning* it was *not so*: *that* they who *created* not themselves, must be contented to be *governed*, both *as*, and *by whom*, he that *made* them hath *appointed*: and, that *in terminis*, he hath set down his *forme*, and *designed* the *men*, by *which* and *whom*, he (without whom the whole *creature* can have no *power* at all) hath *covenanted* to rule them, for so long as the *Sun* and *Moon shall endure*. And also, to be the *peoples remembrancers* of their duty in this case, the very same with the obligations of the *former Israel of God*, unto those by him entrusted with the *administration* of *his powers*: and, that the *sin* of *disobedience* is in

*Chriſtians* more hainous, then in them, who are recorded to have ſmarted under the *fierce anger* of *Almighty* GOD, for their *rebellions* againſt *him indeed*, in the *perſons* of thoſe, whom he had honoured with *his commiſſions*.

Concerning the *anſwers*, that have been given to ſuch *arguments*, as have been urged againſt us, there is no need of further trouble, were there no more ſaid, then by the *one Author of that moſt Chriſtian Tract, (able to make Chriſtian, any age but this)* againſt *Reſiſtance of the lawful Magiſtrate under colour of Religion*, and its *Appendents*: ſo that without *arrogance*, it may be here accounted below the *anſwering*.

*That nature ſhould teach that defence, which the law of God forbiddeth.*

*That, while we render to the King thoſe immunities, which the Scripture hath given him; we releaſe him of thoſe obligations, which God hath laid upon him.*

*That we make the King to be maſterleſſe, when we ſubmit him onely to his own Maſter.*

*That we injure the people, while we deſire to keep them out of the fire of* GODS *wrath.*

*That we take away their liberty, when we teach them to ſerve God.*

*That we condemne other Nations, when we firſt deſire to propagate the diſmayed truth in our own; ſo that we may be a light unto them, and not onely our miſeries, their monitions.*

Herein, if the *Author* be in an *error*, he reſolveth with the like *candor* that he *propoſeth* his own, to *ſubmit* to better *Arguments*; by *like mindedneſſe, dear-bought truth*, is like to be the greateſt *gainer*: and they the leaſt *loſers*, who hitherto have had the leaſt *acquaintance* with it.

*Theſe things premiſed*, he addreſſeth himſelf to ſet down, and to prove, what is the *true original of Dominion*; briefly handling it, in its *cauſes*: *The Efficient, God*: *the ſubjective Matter, man created*: *the differential Form, Gods image, and his likeneſſe*, authoriſed by the recorded donation of GOD in his Word: *The End, that* GOD *may be glorified in the model of earthly kingdom, according to the honor which he hath in the Forma exemplaris, or pattern thereof in heaven.* And prayeth to the GOD of *heaven*, to *bleſſe* it unto us *all*. *Amen.*

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The

The

# THE DOCTRINE OF THE SCRIPTURES, CONCERNING The Original of Dominion.

## *The ſtate of the Queſtion.*

THat the *power of Dominion* upon *earth*, (which I ſhall crave leave, without prejudice to its *Fountain*, for *diſtinction* ſake, to call [*earthly Dominion*]) is *originally* and *primarily* in the *people*, hath paſſed from many mens *tongues* and *pens*, into the *general practice*, and is now *uſed* as if it were ſo *indeed*. *Notice* alſo may be taken, how ſome (but it ſeemes) to the ſame *end*, laid the *foundation* in more *moderate termes* (but from the ſame *ſource*, (*i*) the *derivation* of the *power* of the people to the King,) *pretending* (at firſt, but) *Co-ordination*, which brought forth *Subordination*, which is the *mother* of *non-ordination* of *Regal Supremacy*, by the GOD of *Order*. The *firſt expreſſion* is *down-right*; the *ſecond* more *covert*: but both deny, that *Kings* were *immediately* conſtituted *adminiſtrators* of the *divine power* over the *people*, *all and ſingular*, by GOD, from the *beginning*, for ſo long as the world ſhall continue.

That

*That which I endeavour to prove, is,*

*That all power is originally* GOD*s, according to his name of Elohim; the first that he expressed himself by unto man. That in particular, the power of earthly Dominion, was, and continues the divine power of* GOD. *That not all or any of mankind, may assume any particle of divine power, but according to the donation of* GOD, *warranted upon record, in the Covenant of Grace, contained in the holy Scriptures. That the divine power of earthly Dominion, is in the Scriptures, by the expresse donation of* GOD, *conferred upon Kings, (as his immediate deputies) and not upon the people, (as by, or with them) but over them: and this by constitution, to continue unto the worlds end, which had its beginning, from the beginning of the world.*

These things, and the consequences thereof, to wit, *Supremacy, irresistibility*, and all other the *jura Majestatis*, or rights of Majesty, at this day controverted: I doubt not, but (by the assistance of *Elohim*) I shall make proof of in the ensuing discourse, following that *method*, which I shall forthwith engaged in.

## CHAP. I.

## The Contents.

*A discovery of the four causes of Man and his Dominion, from* Gen. 1. 26. *The exposition of the words thereof. Of Elohim, the sole Efficient of all that is Soveraignty, and perpetual proprietary thereof. The Sacrilege of arrogating the Originality of the least particle of Power; And the method of the ensuing discourse.*

THe *truth* of the *Scriptures* being out of all *question*; and particularly, *in the point of the Creation of the world, and all therein, by* GOD: In mine haste unto the *maine* of the *controversie*, I shall pretermit the establishing of this *foundation*, (which I shall doe in the second part of this *Tract*.) That, *that which was once nothing, cannot have original power over any thing, (not so much as over its very selfe) but by the charter of him, who made it something*: So likewise, intending to speak of all the *four causes* of *man*, and *mans Dominion*, I shall here but *point* at the *final cause* of both; reserving that likewise for its opportunity. And this it appears to be, When GOD had built the *world* in such *absolute sort*, that there was no *degree* of *possible perfection* wanting to the *beauty* of the *Universe*; but it had a *seat* in some *creature* or other; save only, that to make the *Earth* a *resemblance* of *Heaven*, (which I shall justifie when I come to speak of the *Lords Prayer*) there was not a *creature* to *represent him*,

for

for the *managing* of the *earth*, to make it a *repreſentation* of this *glorious kingdome* in *heaven*; where the *multitudes* of celeſtial *Angels* account it their *Joy* and *Freedom*, to promote the *Majeſty*, and to do the *Royal will* of him, that intends thus to be *Glorified* on *Earth*, *which was the End of mans Creation.*

2. Wherefore, my firſt *Record* ſhall be *Gen* 1.26. where all the Four *Cauſes* are included; and it ſhall *preſcribe* my *Method*, and have its *Influence* upon the whole *Series* of this *Diſcourſe*: It is GODS *Conſultation* about *mans Creation*, and is early enough to warrant a *Preſcription*, from time out of mind; *Beginning* from before the *beginning* of the *firſt man*. The words are, *And* GOD *ſaid*, *Let us make man, in our Image, after our Likeneſſe; and let them have dominion, &c.* The *times* (as well as the *Printer*, calling for *brevity*) require the *Political* and *Practical*, rather then the *Phyſical*, and *ſpeculative Divinity* herein included.

3. And therefore, I will not ſtand upon the *powerful extent* of that *Operative* word *Amar*, [*he ſaid*] uſed, as the *only Matter* of the whole *Creation*, throughout the whole *Chapter*. Nor will I ſo much as *name* (becauſe I may not *determine*) the *Controverſies* emergent from it; I preſſe to the next. וַיֹּאמֶר

4. [*Elohim*] it is one of the ten *names* of the *Deity*; but, which *alone* is uſed, throughout the whole *Narration* of the *Creation*, above thirty times in this *Chapter*: and is *generally* ſet forth in *holy Writ*, as his *Judiciary name* of *managing* and *preſerving*, by *Juſtice* and *Judgement*, that *world*, which under that *ſtile* he *created*: ſo *Deut.* 1. 17. *Miſhpat*, (to wit, *Judgement*) is GODS, under this *name* of *Elohim*; which is the reaſon aſſigned by the *Learned*, why, *our Saviour* being upon the *Croſſe*, in point of ſatisfaction of his *Fathers Juſtice*, cals out unto him, *Eli, Eli*; not *Jehovah*, the *ſtile* of his *mercy*. *Elohim*, here is the *Plural number* of *El*, or *Eloah*, which ſignifieth the *Strong* or *Powerful*: it is here placed between two *Verbs*, one of the *Singular*, the other of the *Plural* number: one of the two *Reaſons* whereof, is to declare the *Myſtery* of *Unity* in the *Trinity*, and of the *Trinity* in *unity*. The *Unity* of three, with relation to [*Said*;] the *Trinity* of the ſame *One*, in reference to [*Let us make.*] אֱלֹהִים — יִמְשְׁפֹּט לֵאלֹהִים

5. The word for [*Let us make*] is [*Nagbnaſe*,] which alſo ſignifies, *Adornemus*, *Adaptemus*, *Exaltemus*; to make *comely*, to make *fit for its place*, and to make *glorious* over others. This word is alſo further *paraphraſed* by GOD himſelf; firſt, in the next Verſe, where *Adam* is actually made, and that is by the word [*Bara*] to expreſſe his *virtual* creation, whereas his *body* was formed out of that late new-nothing, *Earth*: The ſecond is *Vajitſar*, *Chap.* 2. 7. where his making is recounted. *Paræus* ſaith, the *learned Hebrews* affirm that word to be [*there*] written with a double *Jod*, in evidence of his compoſure of *duſt*, and of the *breath* of GOD; of *Earth* and *Heaven*, to *ennoble* and *allay* his thoughts: ſince by his *makers indulgence*, he had good *title* to both; though by his *pride* or *unworthineſſe*, he might come to enjoy *neither*. נַעֲשֶׂה — וַיִּבְרָא — וַיִּיצֶר

6. The *Monarch* (for whom all of the inferiour world was intended) is next

אָדָם called by his *name*, *Adam*: and we read of the two *ſingle Adams*, both looked upon in this *conſultation*; the *firſt Adam*, was from *Adama* the *Earth*; the ſecond was *Adam* from *Dam*, which ſignifies *Bloud*. From the *firſt*, (as from the *conduit*) we had an inconſiſtent being: from the *ſecond*, and from the *fountaine* of his *bloud*, we have the *reparation* of our *eſcheated being*: both were *alone*, and *ſingulars*, to make happy our *Spiritual* and *Political union*, *in*, and *under one*. The *Spirit* of GOD himſelf having *declared*, that his *making* but of one man at the firſt, (whereas he did otherwiſe, in the other parts of his *creation*) was the *demonſtration of his mind for all times*; that where the *power* of *Government*, ſhould (from him) be eſtabliſhed, it ſhould be inveſted but in *one*; as is juſtified, *Chap.* 7.

בְּצַלְמֵנוּ כִּדְמוּתֵנוּ צֶלֶם דְּמוּת The next word is *Betſalmenu*, [*in the image of us*,] *Tſelem*, ſignifies alſo, *a ſhadow* and *darkneſſe*; whence we learn, that the *image of God* may be *obſcured*, but not *loſt*, as it fell out, as ſhall be made clear: whereas, of *Chidmuthenu*, [*after the likeneſſe of us*,] the *root* is *Dama*, ſignifying (as to be like, ſo) to be *deſtroyed*. The *likeneſſe* of GOD in man, having worſe *fate*, but fore-told likewiſe in the *name*, which the *wiſdome* of GOD himſelf made for it; it was indeed *quite extinguiſhed*, and that *irreparably*, but for him, who to make our *atonement*, was made in the *likeneſſe of ſinful fleſh*.

8. That the *image*, and the *likeneſſe* of God in us, are not both *one*, but *ſpecifically diſtinct*, ſhall be *proved* in its *due time*; alſo, that the *throne* of GODS *image*, is in the *gubernative part*, *where ever* it is *placed*: and that there be *ſeveral degrees* of it, or *portions*, ſhall be proved out of expreſſe *Scripture*. In *private perſons*, it is ſeated in the *regal faculty* of the *will*: In the *family*, (conſiſting of *divers* incorporated into *one body*,) it is in the *maſter* thereof: In the *kingdome*, (compoſed of *many families*, into *one houſhold*) it is in the *King*; the *repreſenter of Elohim* therein. And that while we are upon *earth*, it is *ſuperiour* to the *likeneſſe* which is placed in the *deliberative part*; and is *proportionably*, the *receptacle* of *Prieſthood*: ſo as it alſo is *diſpenſed* by the *ſecond Adam*. For there is *ſomething* of *Prieſthood* in every private *man*, to wit, for his private ſelf: and ſomething in the family for it, which is in the maſter thereof. In the *publike perſons* of the *ſons of Levi*, there are ſome who have the *double portion* of it, in *reſpect* of the *others*; and by it, have *Eccleſiaſtical Dominion* over *them*: as in things appertaining unto GOD they ſhould have (under the *Chriſtian Prince*) over *all others*.

וְיִרְדּוּ 9. The laſt word is *Vejerdu*, [*And let them have dominion*,] the *root* is *Rada*, which with *dominari*, *to beat rule*, ſignifies alſo, *accipere idque ab alto*, *to receive*, and *to receive from above*: expreſſing, that no man can have the *leaſt particle of Dominion*, by *vertue* of the *image* of GOD; but, he muſt have the *warranty* alſo of *expreſſe donation* from *Elohim*, whoſe *image* he bears: be it, *as here*, but over *birds*, *beaſts*, *and fiſhes*; much more, over *mens proprieties*, *liberties*, and *lives*. This word is again uſed, *Pſal.* 72. 8. to declare the *amplitude* of the

the *Charter*, *Territories*, *Power*, and *Glory* of *Chriſtian Kings*, far beyond that of the ſon and ſons of *David*: as ſhall be made evident from the 17. Verſe. *Chapt.* 10.

10. Having thus briefly ſet forth the ſignification of the words, I re-begin with *Elohim*, the *Creator*, and the *efficient cauſe* of *Dominion*; and here, that the *Potter* hath *power* over his *clay*, I ſhall not need to prove: onely, I ſhall give a *ſecond reaſon* for the uſe of the *Plural number* (in this *name*) frequently in *holy Scripture*. And the *Maſters* of the *language* unanimouſly teach, that it is in *honor* of the *plurality* of his *Powers*; yea, the moſt *prudent Rabbi*, *Aben-Eſra* (though he diſcovered, and acknowledged the *myſtery of the Trinity*, yet he) avoucheth the ſame, with others. And *Rabbi Bechai* in plain termes, that it is *here* and *elſewhere* ſet down *Elohim*, not *El*, or *Eloah*; for, that *all* the *Powers* that are, are *in him*, and *of him*: and, that whoſoever hath any *juſt title* to *any* manner of *Juriſdiction*, hath it *of him*, the *onely fountain* of all *Authority*. And here it may be opportune to obſerve the *difference* between *Regular* and *Robuſtuous Powers*, thoſe of which GOD is both the *Cauſa Cauſantis*, and the *Cauſa Cauſati*: the *ſole and intire cauſe*, both of the *cauſe cauſing*, and the *thing cauſed*; and this he is of *Monarchical Power*. Of other *forms*, he is not the *ſolitary*, and *thorough cauſe*. Of theſe I ſhall ſpeak *Chap.* 7. and *Chap.* 8.

*R. Aben-Eſra in Locum.*
*R. Bechai in princip. Gen.*

11. This great name of *Regal Prerogative* over the works of his *creation*, (which ſeems more incommunicable, then his moſt *reverend name* of *Jehovah*) he hath imparted to all thoſe, unto whom he hath entruſted his *Power*, for the *government* and *preſervation* of what (under the ſame) he did create; yet ſo, as no man hath any intereſt in this (neither in the *Power* of GODS *image* and *likeneſſe*) but *from* and *under* (not *againſt*) any who are *ſuperiors* to them, in the *order* which GOD hath eſtabliſhed: as ſhall be proved, *Chap.* 5. and *Chap.* 11. And this *name* (as an *atteſtation*, whoſe their *Power over* the *people* is,) with this *relation*, was the *grand Additament* of *honor* to *Kings*; untill the *viſible eſtabliſhment* of his *Power* amongſt his former *people*, received from him a *viſible Character* of the *Divinity* of that *Power* they were entruſted with: afterwards, with *this ſtile* of *Elohim*, *Kings* had promiſcuouſly the *title* of *Meſſiah*, *Chriſt*, or the *Anointed of the Lord*.

12. *My firſt Quere is amongſt ſuch as deny not the Creation.*

*What tolerable colour can be invented by humane modeſty, or ſobriety, for the terms* [*Originally and Primarily?*] *And which moſt deſperately rob* GOD *of his univerſal, and perpetual, peculiar, or Prerogative?*

*Mine Argument forbears the firſt Part, and inſiſts but upon the ſecond.*

*Whoſoever challenge unto themſelves that Power, which is univerſally, and perpetually peculiar to the* GOD *of all Power; are of all the earthly robbers of God, the moſt fond, deſperate, and irreconcileable.*

*But the people that challenge unto themſelves the Original Power of earthly Dominion,*

*challenge unto themſelves, that Power, which is univerſally, and perpetually peculiar to the* GOD *of all Power.*

*Therefore the people, that challenge unto themſelves the Original Power of earthly Dominion; are of all the earthly robbers of* GOD, *the moſt Fond, Deſperate, and Irreconcileable.*

13. And ſo proportionably, they, who *Arrogate* unto *themſelves*, or aſcribe unto *others*, this *great Name* of *Elohim*, or the *Royalty* thereof, (otherwiſe then himſelf hath communicated it) are *Violators* of *Elohim's high Majeſty.*

14. For the *Major*, or *firſt Propoſition*, it it cleer in it ſelf; for evidently, it is the fondeſt of all Attempts, to go about to rob the *ſtrong* GOD before they have *bound* him, who cannot be *bound*: it is the *deſperateſt* of all *Fool-hardineſſes*, to goe about to *rob* him of his *Power*. It is the *proudeſt* of all *Deſperateneſſes*, to *rob* him of his *Peculiar* or *Prerogative*: Certainly, if he hate any with a *perfect Hatred*, it muſt be theſe *Proud ones*. And, that GOD in his own *Acceptation*, may be *robbed* in ſmaller matters, then this his Peculiar, (to wit, *Tithes and Offerings*,) is plain, *Mal.* 3. 8. (*i*) In his *general Prerogative*, which is that which *ſacreth* unto his *Peculiarity*, theſe his particular *Severalties*.

15. For the *Aſſumption*, or *ſecond Propoſition*: *Firſt*, to *affirm* that any *Creature*, hath in it ſelf the *Original* of any *juſt Dominion* over his *fellow Creatures*, is not to acknowledge the *Diſpenſation* in that of *Gen.* 1. 26. [*Let them have Dominion*]: without whoſe Commiſſion, *Adam* himſelf could not have had *any Power* over that which *Adam* created not: Or to deny, that *Adam* was a *Creature*, and *all Mankind* to be created in him. For of *Created things*, there can be but one *Original*; and the *reaſonable Creature* muſt needs acknowledge the *Original* of his *Power* to be from him, from whom he had the *Original* of his Being. In whom *Originally*, *from and for ever* (according to his Name) were all the *Powers* that *are*, and from whom (by a *Peculiar and ſecond Act*, *in time*) are derived all the *Powers* that are *Juſt*: For there cannot be two *Originals*, no more then two *Creators*.

16. Secondly, that the *Power* of *Earthly Dominion*, being *Originally* GODS, when it is *in Actu exercito*, produced to External uſe; then it is *immediately* by GOD, derived to the *King*, (as it hath been ever) and *not* unto the *People*: notwithſtanding which Derivation, it remaines (*for ever*, *and every where*) GODS *Regal Peculiar*, or *Prerogative*. This is the *Subject* of this *Diſcourſe*, and appears in multitudes of *Texts*, not as yet produced, (for that divers of them, ſhall by the help of GOD, in the following Tract, be explained in their own order,) wherein, *all Power*, *all Dominion*, *in and over all the Men and Kingdoms of the World*, is by him, as *ſole Monarch*, challenged; and to him *alone* as due, *Aſcribed for ever and ever*.

17. And here, I doe not *wilfully* and *captiouſly* make preſent advantage of the

of the *Terms* [*Originally* and *Primarily*,] which would presently be lost when the Authors of them come to expresse themselves; for I cannot perceive, but, that (to avoid the making and pleading of a *Charter* from GOD, no where in his *Book* to be found,) they are necessitated to make this short work, pretending *natural Inherency, or title from the Law of Nature*: which is *greater boldnesse*, then *Christ* himself used, as followeth in the next Chapter; he being the first in *Elohims Parent*, for *all* the *Dominion* that is *Elohims*.

18. In the succeeding Chapters, I shall first speak of the *Power* of *earthly Dominion*, entrusted by *Elohim* to *Monarchs*, exempt from being accountable to any, but himselfe. And how *Dominion* hath been derived from the *Beginning*. Then of the *Name* of *Power*, to wit, *Elohim*; its *Descent* unto the *Officers of* GOD, for the *Order* and *Preservation* of the Creature: First, while GOD was pleased to exercise his *Regal Office* himself, using but the *Temporary* and *Occasional Service* of men imployed *extraordinarily*, though with the *ordinary Power* (or part thereof) of a *Just Monarch*; such were *Moses* and the *Judges*, while, amongst his own *People*, he sate *King* himself. Afterwards I shall speak of *Dominion*, *setled* and *emailed* upon GOD's further *Recesse*, (he being wearied from this *Helm*) and the *Magisterial Orders* which he hath constituted for the *Continuance* thereof, so long as the *World* shall *endure*.

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## CHAP. II.

### The Contents.

*No man may presume further then Christ. Christs eight Titles to the Dominion of the World. His Titles and Kingdome destroyed, if the People have Power over Kings. The second Psalm explained. The modesty of Christ insisteth onely upon the Formal Donation of God. The Devil himself adventureth not upon the claime of Originality. The Exposition of* S^t^ John 18. 36. *My Kingdom is not of this World, &c. Of* S^t^ Pet. 1. 2. 13. *Submit your selves to every Ordinance of men. Of the Kingdom of Heaven in the Gospels. And the Summe of Christian liberty.*

1. NOw that it may appear, how desperate, the Presumption of any meer Creature is, in taking to it self any part of that which is *Elohims Prerogative*; (which is, to be the *Original* or *Fountain* of *all Power*) or otherwise

wiſe ventilating the Glory thereof, then by *Elohims expreſſe Patent* of *Donation*, recorded in his *Revealed will*: mine exemplification ſhall be, the act of him who is *Elohim* from everlaſting, and world without end. The *Divine*, and *Original*, the *Supreme*, and *Inviſible Adminiſtrator* of *all Power*, both *Spiritual* and *Temporal*, proceeding ſecundarily to earthly *Elohim*, (yet more then meerly humane) his *Deputed*, *Immediate*, and *Viſible Aſſignes*, for the *Adminiſtration* of theſe his *Powers*, for the preſervation of what under that Name he Created; arranged by himſelf in that order, which his wiſdome thought moſt fit for the effecting of his own ends: to wit, *The making of Earth a reſemblance of Heaven, and the Governors thereof, of himſelf.*

2. For theſe Ends, *Chriſt* is furniſhed with Semblable Power, for Dominion in both kinds; and hath his two Names, of *Jeſus* and *Chriſt*, anſwerable, both to the *Image* and *Likeneſſe* which he came to reſtore; for the which, he hath eight ſeveral Titles: If any Man, or all the People, have more, or better; let their Advocates produce them, as we will his, and the Proofs thereof, or otherwiſe diſclaime for him and his, all Dominion. The firſt ſhall be that of *Heb.* 1. 2. (where they are all expreſly ſet down together) ὃν ἔθηκε κληρονόμον πάντων, &c. *Quem conſtituit, Whom he appointed Heir of all things; by whom alſo he made the worlds; who being the Brightneſſe* (or Morning-light) *of his Glory; and the Character* (or Image) *of his Perſon; and bearing up all things by the Word of his Power: hath himſelf purged our ſins, and is ſet down at the right hand of Majeſty, in the high Places.*

3. In this Text, the *Apoſtle* being (in behalf of the Church, and againſt the Jewes or Judaizing Chriſtians) to Clear and Vindicate both the Kingſhip and Prieſthood of Chriſt; ſets forth his Titles to them both, promiſcuouſly together, (for that they neither are, nor ought to be reputed Strangers, at that diſtance, which the Fancifull world imagines.) The firſt, (in Honor of his deſpiſed Humility) is his *Fathers Donation*; he arrogated them not to himſelf, *Heb.* 5. 4. *No man* (alaſſe! it is otherwiſe in theſe dayes) *taketh this honor to himſelf, but he that is called* (externally) *of* GOD; *as was Aaron.* So likewiſe (in the next Verſe) *Chriſt* (who externally called *Aaron*) *glorified not himſelf, to be made an High Prieſt*, (or a Conſecrator of inferiour Prieſts) *But He* (did it) *that ſaid unto him, Thou art my Son, this day have I begotten thee*; (where appears by the way, that under the rule of Nature, the Prieſthood, as well as the Regality, was the *Prerogative* of the *Firſt-born*: and if this inferiour Dignity be not takeable, but by the evidence of GODS Donation, then certainly, not the Superiour of King-ſhip; for) It followeth (Verſe 6.) *Thou art a Prieſt for ever, after the Order of Melchiſedec: who alſo was King of Salem.* Him then, the onely Son of GOD, the *Firſt-born of every Creature*; in honour of whoſe Primogeniture, (indeed for his ſake) the Firſt-born amongſt Men, are ſtill (to this day) preferred: and according to the moſt upright Law of Nature, the Father [appointed him.]

4. *Heir*

4. *Heir of all things*; this is his ſecond Title; and juſt Heir he (by whom, and for whom, are all things) is, not only of the Chief of things, (*Regal and Sacerdotal Power*) but alſo, of all other things whatſoever; even unto *Sheep, and Oxen, and other the Beaſts of the field.* And under the ſame word, of that of *Gen.* 1. 26. is ſet forth the Inheritance of his Dominion, till after the *Sun* and *Moon* ſhall faile, *Pſal.* 72. 8. (to wit, Vejerde) *He ſhall have Dominion from the one ſea to the other, and from the Floud unto the Worlds end.* Thus *Pſal.* 110. 2. *He ſhall ſend the rod of thy Power out of Sion,* (the place of GODS, and the Kings palaces Royal) [*Rede be-kerev*] *Dominare in interiori, Have thou Dominion in the Privy Councel of thine Enemies:* to wit, of thoſe, who will not not ſubmit unto the Order of thy juſt Power, but will diſorderly erect other forms; or not acknowledge Thee in Thine.

וְיֵרֵד

רְדֵה בְּקֶרֶב

5. In the third place is ſet down the third of his Titles, and the Juſtification of his Fathers impartiality, in theſe words, [*By whom he made the worlds,*] thus *John* 1. 1. *In the beginning was the Word, and the Word was with* GOD, *and that Word was* GOD: (yea, the very ſelf ſame Word it is, which was heretofore Humbled in his Incarnation, and Magnified in his Aſcenſion, *which was in the Beginning with* GOD,) *all things were made by it; and without it, was made nothing that was made.* Of all Titles to all things, he muſt needs have the Beſt, who made them all: and it is *Worlds* (in the Plural number) not World, this Inferiour or Earthly, as well as that Superiour and Heavenly.

6. Next is expreſſed the particular *Cauſa cauſata*, or Immediate cauſe of Prieſtly Power; ὃς ὢν ἀπαύγασμα τῆς δόξης, &c. *Who being the bright eaſterly Beams of* GODS *glorious Perfection*, &c. to wit, that which is indeed the [*Likeneſſe of Elohim*] implyed in the word *Demuch*, *Gen.* 1. 26. (according to which all ſanctified men are,) which *Likeneſſe* was deſtroyed in the firſt *Adam*, looking for *New Light*, and revived by the *ſecond*, the perfection of whoſe Love, was his Death; conſiſting (as hath been ſaid, and ſhall be proved) in the Rayes of enlightned underſtanding, and in the warmth (or life thereof) in Charitative accompliſhment, which is that expreſſed *John* 1. 4. *In it* (to wit, the Word) *was Life, and the Life was the Light of men.* He being the *Loving and Quickning Spirit*, and the true *Light, that lighteth every man into either of the Worlds:* for which cauſe, (the Object of Prieſt-hood, being the enlivening of GODS *Likeneſſe* in man, in order unto Spiritual Peace and Prudence) the High Prieſt had engraven in his Breaſt-plate, [*Urim and Thummim,*] which ſignifie, *Light and Perfection.*

7. Fifthly, is ſet forth the particular *Cauſa cauſata*, or Secundary Cauſe of his earthly Dominion, in that he was χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, *The expreſſe and ſubſtantial Form of his Perſonal Eſſence:* and this is GODS own Paraphraſe of his firſt word *Tſelem*, (in that of *Gen.*) as ſhall in its own place be juſtified. As alſo, that this *Image of* GOD is the *Fountain*, and *Foundation* of mans Dominion

minion here, conſiſting (as hath been ſaid) in Private men, in the Sovereignty of the reaſonable appetite or will, over the rude and unruly multitudes of Luſts and Paſſions; and in their due Subjection unto thoſe, who, either in the Family or Kingdom, are more publike Repreſentations of *Elohim*, according to their diſtinct degrees of Command; but all under Chriſt: of whom ſaith S. *Auguſtine*, *Omnes homines facti ſunt ad imaginem Dei, ſolus Chriſtus eſt ipſa Imago*; All men whatſoever are according to the *Image* of God, or made in his Image; but onely *Chriſt* is the very *Image* of him. And therefore onely he hath univerſal *Dominion*, whereof they have different and proportionable ſhares, who are employed by, and under him, for the exerciſe of his Dominion.

8. The Object of earthly Government, *being the advancement of* God's *Image in Mankind, for the eſtabliſhing of the Throne of Reaſon and Law, in, and amongſt men, according to the Rules preſcribed by* God *and Nature*: the End of both the *Likeneſſe* and *Image* conjoyned, being *the univerſal Conforming of the Government of Earth, unto the Pattern, by* God *ſet and intended for it in Heaven; that in Light and Integrity, his* (now underſtood) *Name may be hallowed here, as there.* That anſwerably unto each Kingdom of his, in the Greater or Leſſer World, the *exemplary Form* of his moſt juſt *Kingdom in Heaven*, may *thence come in, to the Aſſiſtance of the Sacerdotal part; that here on Earth, his Supreme and Regal will may be ſo done, as it is by his Children and Subjects in Heaven*: Of which more fully in its own place. Where will alſo appear, that the now Deſpiſed Church is (what ever the world thinks of it) of the Elder Houſe.

9. His ſixt Title, is his [*Supporting all things by the Word of his Power,*] it being an act, no leſſe Noble, nor of leſſe Might to ſuſtaine the World, then to Create it; for other Pillars then the *Word of his Power*, it hath not to underprop it: *Elohim*, it had for its Maker, and requires no leſſe then *Elohim* for its Preſerver. And therefore, whom he takes in unto himſelf for the managing of *earthly Dominion*, he inveſts with this moſt honourable ſtile of his Majeſty; to wit, *Elohim*: and that in the Plural number, which is the reaſon of their writing of themſelves [*We*]&[*Us,*] in as much as God hath aſſumed them into a Subordinate Society with himſelf; and ſo their Sovereign Commands go forth in a joynt Conjunction of Heavenly and Earthly *Elohim*. And alſo more particularly, *Chriſt* hath alſo taken them into the fellowſhip of that his Name of *Chriſt*, *Meſſiah*, or *Anointed*; yea, into a certain kind of *Jeſu-ſhip*, as countenancing them for Terreſtrial *Saviours*, and diſavowing thoſe for ſons of *Belial*, who ſay of a *Saul*, (whom he hath Anointed) *How ſhall this man ſave us? Who deſpiſe him, and bring him no Preſents.* As alſo, he that beareth up all things by the Word of his Power, hath by a Royal Pen ſet it down, That *where the Word of a King is, there is Power*; which is the divine Power of *Chriſt*, which he hath left for the preſervation of the world, and which for emergent Reaſons he could not execute by him-

1 *Sam.* 10. 27.

*Eccleſ.* 8. 3.

himself, unlesse the world were better; but in his wisdome, hath taken the most just order, and constituted the fittest Deputies, for the severall conditions of mankind, for all times; and hath not left them destitute of sufficient Divine Power for the production of his Ends, whether of Mercy or Justice, for the direct good of those who are Good; and to make good those who make any care not to be Bad.

10. His seventh Title is, *of Purchase; viz.* of that which was sufficiently his own before: and that dearly Bought over againe, with the inestimable value of his own most precious bloud. [*Having by himself purged our sins,*] he hath bought our whole Selves, Soules and Bodies; and that too, if we have any thing of our own which we may justly call ours. And though this may seem (as the Apostle hath here set it down) chiefly, if not solely, to concern his Priesthood, yet (if we mind it with Saint *Augustine's*, *Vis scire quid emerit? vide quanti emerit*: If you would know what he Bought, consider what he Payed,) he laid down in the Grave, (taking Possession of what he Earnested in his Incarnation, Payed for in his Passion) his whole Earthly Part; and the whole Price will tell us, that in case he had no other Claime, he hath laid out upon the Purchase, more then the value of innumerable worlds. The Soveraignty of this One, (both Spiritual and Temporal) *is the Price of Bloud: Put it not then* [*Oh man*] (with more then Judaical Irreligion) *into thine own Treasury.*

11. An eighth Title, is of present Possession; he is actually Seised, and is *Sitten down as Bishop for ever, and at the right hand of Majesty, as King*: both a King and a Priest, to Reign and Intercede, *till time shall be no more.* Where *δεῖ γὰρ αὐτὸν βασιλεύειν, Of necessity he must be King, untill he hath put all his Enemies under his feet*, 1 *Cor.* 15. 25. and untill he hath gathered all his Friends from the Four Corners of the World. And certainly, those are not his most inconsiderable Enemies, who not only use amisse the undeserved good things, which he hath freely Indulged to them, but also violate him, not barely by invading his *Prerogative*, but most odiously making *Religion* to give them Title to it: And Fondly affecting, what onely the Almighty can wield, who having possessed himself of the higher Ground, is Inaccessible and Impregnable. [*He sits so down at the right hand of Majesty*, [*on high,*] where his name is *Ghnelion, the* [*most High.*]

12. Which his Stile importeth, that there is a direct Line of Subordination of high Ones under him, and of Inferiours under them; and that he (in Inaccessible Majesty) is the Governour of those, who govern them in the lower Rooms: the Miscarriage of whom, he is bound in Justice, and also by particular Promises to Vindicate. Who is able and willing to be responsible for any Injury done by such, whose higher Place makes (answerably) Inaccessible to their Inferiours. His *Almighty Immensity* sitting in so high a

Prospect, that he can at once see all that is done upon the Earth; reach the Doers, and punish the evill Doers.

13. These are Christs just Titles to Universal Soveraignty, asserted by holy Scripture; if the People have more, it is more then yet appears, but better they cannot have. Then his Right of Primogeniture; they are too young for that. Then his Right of Efficiency; they can mar, not make worlds. Then his Right of Similitude; their Light is too new; a late exhaled Meteor, which leads men not to Perfection, but into the Pit. Then his Right of Image; they have Rebellious Lusts. Then his Right by Verbal Sustentation; the words of their Tongues can set the whole course of Nature on Fire. Then his Right by Purchase; they spend their Bloud too wantonly. Then his Right by Possession, they are at a wrong Door, and go out of Gods House to take Possession of it. *They seek first the Kingdom of Earth, and so begin their work at the wrong End, and lose both.*

14. So then in the first place it appears, that the *Original* of all *Soveraignty*, (whether *Spiritual* or *Temporal*) is in the *Deity*. In the Second, that the grand *Charter* thereof, is unto *Immanuel*, the *second Person* of the *Trinity*: now most Meritoriously, and more Eminently conferred upon his *Person* (both God and Man) since his *Incarnation*, *Passion*, and *Ascension*; which is avowed by the Prophets, (some of whose Prophesies shall be produced in due time) and attested by the holy Apostles in the New Testament.

15. Thus *Rev.* 1. 5. *He is ὁ πρωτότοκος τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς, the first Begotten of the Dead, and the Chief Prince, or King of the kings of the Earth.* So *Rev.* 19. 16. *And he hath on his Vesture, and on his Thigh a Name written, King of kings, and Lord of lords.* Thus also Saint *Paul*, 1 *Tim.* 6. 15. *He is ὁ μακάριος, καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων, καὶ κύριος κυριευόντων, the Blessed and only Potentate; the King of kings, and Lord of lords.* So that if he be the (*Only*) *King of kings*, certainly the People have no Joynt-Commission with him in any Power over them; and if they have, then is he no King; for he is not King, who is not alone in Power. And if Christs Power be diffused amongst the People, (as is pretended; for they who strive to pull down the King, cry aloud for the establishing of Christs Kingdom, but they mean it to themselves) an *Impossibility* is affirmed. For then *Christs* Power must be *Democratical*, which is a contrary distinct Member to *Monarchial*: and so *Christ* must be robbed of his Kingdom: while he hath it, his Subjects Kings must be responsible only to him. Let them try what fair sense it could carry, should they send their Ordinances (or Edicts, if they please) to the Subjects but of a King, much inferiour unto the King of kings, it were easily guessed what kind of Answer would be returned.

16. Thus, this is the Prerogative of Christ, to be the sole Visitor of Kings, and Proprietor of their Kingdoms, is clear from the second *Psalm*:

and

and that it was [*of a truth*] meant of *Christ*, is as clear, *Acts* 4. 27. The first therein is a Derisive Execration of Popular Tumults, (which will condemn *Christ* himself) and the Vanity of the multitude, whether prophane Pagans, or Jewish Pretenders to Religion, that oppose it. The second, is the more advised Fury, and proud Policy of *Semi-pagan Kings*, and their *Achitophels* or *Rabsheka's*, who designe the engrafting of it from *Christ*: The one, GOD will *Laugh* into the *Pit*, the other, he will send *Broken* or *Bruised into it*; yet shall the *Kingship* of *Christ*, and his *Throne*, *be established over them*, doe what they can, *Ver.* 6. And in the 7. his Prerogatives; [*I will Preach, Declare, or Celebrate,* [*El-chok*] (*saith Christ*) *The very Law it self of Prerogative, or the Fundamental Law thereof*, contained in these words, *Thou art my Son*, (by eternal Generation, and also to be brought forth into the world in time,) *Aske of me, and I will give thee* (*viz.* into that Prerogative Royal) *all the Nations of the World, and the Dominion of the whole Earth for thy peculiarity.* And those who will not acknowledge this, shall *Dash themselves upon the Rock*; and those who *shall Oppose it, shall be ground to Powder.* אספרה אל-חק *Mat.* 21. 44.

17. The Learned know and acknowledge, that whereas *Thorah*, implyeth all the whole Doctrine of GOD, whether *Law* or *Gospel*, *Imposition* or *Exposition*, *of all Prophetical, Political, Ethical, Historical Divinity*, which (to be Enjoyned or Explained) was to come into the *Temple of God*, which was to be built upon the *Holy Hill*; which (from the same Root) was called *Mount Moriah*. And whereas *Mishmereth* signifies the *Penal Sanctions*, and *Mishpat*, GODS *generall Law of Equity for mankind*: *Chok* signifieth the *peculiar Lawes of Prerogative, issuing from Power, not Accountable to them, to whom it prescribes.* Thus the *Municipal* and *Religious Lawes* of the Jewish Nation were called by this Name; so likewise the *Sacerdotal Portion*, *Gen.* 47. 22. *Only, he bought not the Lands of the Priests*, (who there are called Princes) for this cause, *That it was Chok to the Priests*, theirs from *Prerogative*; thus *Mic.* 7. 11. it implies *the Kings Tribute*, &c. יודה משמרת משפט חק לכהנים יחק-חק

18. The Conclusion of the *Psalm* is *Monitory* advice to those who shall succeed Administrators of this *Prerogative*, *Ver.* 10. *viz. And now, O you Kings*, [*Haschilu*] *understand you this*, (to wit, that this *Power and Prerogative is Christs and not yours*: *And you that be earthly Judges*, [*Havasru*] *Chastise, or Restrain your selves herein; serve the Lord with Feare, and let your very Exaltations tremble, when you consider the height of your Place.* And you who have *received his Kisse of Consecration at your Anointing* (according to the Mysterious customs) *from the Commissioner of Christ*; *Understand* whence it comes, and *Return in thither* (when you find that you have gone out of the way) *in the beginning of his Anger, lest you perish therein. But Oh their Blessednesses* [*Ashre-col-chose*] *whom his displeasure* (for a while) *removes not from their Confidence in him their Rock*, as it did not the afflicted Author of this *Psalm*; (*Christ himself thus entering into his Glory,*) for there never was (and therefore never shall be) a good King, in (this or) any מלכים השכילו והוסרו שפטי אשרי כל-חוסי

good Cause, finally by God Deserted. Though *Nations and their Kings should Swel, and proud popular Waves come in, even into their Soules*; if they Steer a constant course, according to the Compasse set before them, they shall not faile, is being a wicked Vanity for the *Creature* to affect to turn *Creator*; especially, (since they cannot Create so much as one Corne for the bodily Sustenance, nor Colour for one Haire of their Heads) to Arrogate to *create Power, and to rob Elohim the Creator, of his Prerogative.*

19. Now the Assumption of the precedent Argument in the former Chapter being Asserted, and the whole Stock of *Elohims Power* established on the *Man Christ Jesus*, by such Titles, as none can have the like; it remaines to be shewed, which of these had the *Right of Primogeniture* over the rest. And evident it is, that it was the first, to wit, *The Donation of God the Father*, which our *Saviour* wholly Apprised and Insisted upon, accounting the rest but as *Aptitudes to Dominion*; wherefore, *Mat.* 28. 18. laying aside all the Glories of the other, he Triumpheth onely in his Fathers Gift, ἐδόθη μοι πᾶσα ἐξουσία, ἐν οὐρανῷ, καὶ ἐπὶ γῆς. *All Power is given me in Heaven and in Earth. All Power*, Inclusively, the Power of all Powers, the Power of Dominion. It is *Given*, Conclusively, not Originally in his Person, nor Assumed: It is *Given to me*, Exclusively of *thee*, who art to be Governed by this Power: and this, in *Terminis Terminantibus*, Bated, and Bounded, *in Heaven and in Earth*, as well as that.

20. If thou hopest for a Blessing in either, consider this; and that there is a third Place, to take heed of that: and that there is in Scripture, a *Prince* thereof, and he is a Pretender to part of this Empire; the Inferiour and Earthly part. But with more manners then to say, that the Power thereof is *Originally* his, *Luke* 4. 6. *The Devil tooke Christ into an high mountaine, and shewed him all the Kingdoms of the World in a moment of time, and the Devil said unto him, All this Power will I give thee, and the Glory of those Kingdomes; ὅτι ἐμοὶ παραδέδοται, For that this* [(*i*) *Power and Glory*] *is given or delivered unto me.*

21. In which Parley, the Father himselfe of Falshood and Impudence, with some indifferent out-side of modesty, mentions *no Originality*, but makes Donation his Plea; which, with more sobriety, he goes not about to prove: he had Scripture perfect, but finds no colour throughout the whole Bible; and therefore in wise Civility, in this manifest Particular, he Abuseth no Text; Counterfeits no *Constantine, Falsifies no Charter*; but he nimbly slides over his Shamefaced Lye, never avouching this Power to be absolutely his own; nor daring impudently to adventure on the words [*Originally* or *Primarily*,] onely he runs away (at the most) with an unproved Concession or Permission for the Disposal thereof, as a Trustee, prescinding onely to the *Advowsons*, not *Sacrilegiously* to the *Impropriations*, or *Simoniacally* to the *Fruits*. He bestowes it (to whom he thinkes fit) he knowes it so much

much anothers, that he dares not challenge it to his own uſe, ſo as he might ſeem to reflect upon himſelfe, thereby to make himſelfe either the Greater or the Better: all the Propriety he aimes at, is to pleaſure others not himſelfe.

*Theſe Conſiderations, produce my ſecond Quere.*

*How the People may without high Sacrilege, challenge that without Book, which Chriſt waved ſo many juſt Titles unto? And the Devil himſelfe durſt not adventure on?*

*Mine Arguments hence are theſe.*

*Firſt, Thoſe, in whom there is an impoſſibility in Nature, that they ſhould be qualified with ſuch or better Titles, then the Univerſal Lord of Nature, (viz. Chriſt) who pretended not to the Originality of Dominion, (either Spiritual or Temporal) but to the Donation of his Father: may not Arrogate to have thoſe Powers Originally in themſelves.*

*But the People are ſuch, that in them there is an impoſſibility in Nature, that they ſhould be Qualified with ſuch or better Titles, then the Univerſal Lord of Nature, (viz. Chriſt) who pretended not to the Originality of Dominion, (either Spiritual or Temporal) but to the Donation of his Father.*

*Therefore, the People may not Arrogate to have thoſe Powers Originally in themſelves.*

*Secondly, They who take unto themſelves more of that which belongs to God and his Chriſt, then it appears the Devil did; are in that point more Sacrilegious then the Devil appears therein to be.*

*But they that take unto themſelves the Originality of Dominions; take unto themſelves more of that which belongs to God and his Chriſt, then it appears the Devil did.*

*Therefore, they that take unto themſelves the Originality of Dominions; are in that point more Sacrilegious, then the Devil appears therein to be.*

22. The Premiſes are evident from that which hath been already ſaid, and need no further proof. God grant, that we may ſee the danger of the Conſequences, both alike deſperate; to make the People better then *Chriſt*, or worſe then the *Devil*. But this is not all that is affirmed in that their Principle; It takes away the Kingly Title of Chriſt, as will appear in this third Argument.

*That Power which is abſolutely Regal or Monarchical, cannot be in a collective Body of the People, (for that which is in that, is Democratical) but is over them.*

*But the Power of Chriſt for the Government of the World, is moſt abſolutely Regal or Monarchical.*

*Therefore, the Power of Chriſt for the Government of the World, cannot be in a collective Body of the People, but is over them; (which Doctrine by conſequence Affirms, that Chriſt is no King.)*

23. From whence (briefly, for the present) appears, *That by the Doctrine of the Scriptures, no Power of Dominion is Originally in the People, but, that all such Power is absolutely in Christ; and this in Relative Opposition to them.* Now, though my chiefe aime be not to be an Answerer of particular Objections, (especially those not grounded upon my Principle, the Word of God) but to take them away in general, by dissolving that Principle whereupon they are built: And though this that followeth, properly belongeth to the eleventh Chapter, yet for a timely and faire Compliance with those, to whom this Brotherly Concertation is directed, I shall (here) endevour to prevent the misunderstanding of that Text of Saint *John* 18. 36. *My Kingdome is not of this World; if it were, then would my Servants surely fight,* &c. First, it cannot be meant against the Analogy of Scripture, that *Christ* hath no Kingdome in this World; for in the next Verse it is expressed, That for this End, viz. *that he might be a King,* (to wit, in this world) *he came into the World.*

24. Secondly, the Words cannot be so understood; as if they implyed, that there are in this world Kingdoms, which are *Originally* of this World; though that which belongeth unto Christ should not prove so: For (consonant to the Scripture Doctrine every where, in this point) the Faithfull and True Witnesse, replyed unto the Roman General, (in the next Chapter Verse 11.) οὐκ ἔχες ἐξουσίαν κατ' ἐμοῦ, &c. *Thou couldest not have any Power at all against me, unlesse it were given thee from above.* Now, there is in this World no Just and Legal Power of Dominion over others; the Name whereof in the New Testament, is ἐξουσία, (which one Word rightly understood, would put an end to this Controversie; in as much as the very Name tels us, it is derived from him who is ὁ ὤν, to wit, *Jehovah*, who is not the People.) But this Power must be *Originally* and *Alone* in the *Deity*, and such as cannot be taken without Gods especial *Donation*; which no Record hath derived to any, but to his *Anointed*, and from him to his *Anointeds*. And to them it is Communicated (far be it here from any, whose breath is in his Nostrels, to talke of *Co-ordination*) in a direct Line of *Subordination* to *Christ*; unto whom (of themselves) none can be *Co-ordinate*: and from him, none are with those whom he hath set over them, who (for themselves and of themselves) claime *Co-ordination* in that Power which is from Above, not from amongst them.

25. Thirdly, the words themselves (as shall appear by some few of the multitudes of Texts which might be produced) cannot bear out this Construction; That any Just Power should be Originally of this World. The Words are these, ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου, That Kingdom which is mine, is not of this world. Answerably hereunto, read S. *Joh.* 15. 19. *If you were in τῷ κόσμῳ, of this World, the World would love its own; but because you are not in τῷ κόσμῳ, of the World, in as much as I have chosen you in τῷ κόσμῳ, out of the World; therefore the World hateth you.* My choyce being that which dis-

differenceth you from those who could not be of the World *Originally*, which was not *Originally* of it self, but yet so think and live, as if they knew of no other *Original*: so are now the Christian Kingdoms of this World, severed and sacred through, to, and for Him; though before, they might more congruously have been said to have been of the World, though indeed in exact Propriety they never were.

26. Thus 1 *Cor.* 15. 47. The *first Adam* (who also was of Celestiall Descent; *The Son of God*, *Luke* 3. 38. *And of the Breath of God*, *Gen.* 2. 7.) was said to be ἐκ γῆς, χοϊκὸς, *Of the Earth*, *earthy*; as the *Second was* ὁ κύριος ἐξ οὐρανοῦ, *the Lord of, and from Heaven*, notwithstanding that he had taken Flesh from the first *Adam*. And it followes in the next Verse, *And as is the Earthy, such are they that are Earthly; and as the Heavenly, such are they that are Heavenly*; which I hope *Christians* pretend to be: so that it is the *Suchnesse* that here *Denominates*. But I forbear further Proofs in a point so plaine.

27. So then it appears, that it is (now especially) an unchristian Speech, to say that Kingdome *in Abstracto*, considered in it selfe (as it is false and Traiterous to say that the Kings Person is *Filius Populi*, or begotten by the Multitude) is of the World; to wit, of the Men thereof, or People, if GOD and his Christ have or ever had the Regiment of this round World, and all therein. The Disciples were not of this World, after that by Christs Commission from *Above* it, they were Called out of its Community, not Compasse; and differenced thereby from such who held of the common Usages of the World, whether Legal or Illegal: and yet before, were not (themselves) *Absolutely* and *Originally* of the World, in as much, as they were the sons of *Adam*, who was the son of God; who in regard of his Biass (shortly after his Origination) deserved justly the Personal *Diminution and Mote* of ἐκ γῆς χοϊκὸς, *Of the Earth, earthly*, notwithstanding that from the Original of his Being, (and therefore of his ἐξουσία or Power,) and that in his principal Part, he was of the *Breath or Spirit of God*; so that since Kings have now their Calling and Commission from GOD and his Christ, that which was alwayes improper, is here Unchristian; to wit, to Affirm, that any Christian Kingdome is held of the World or People.

28. And now to look back to the Text of Saint *John*; since no Power of Dominion could ever properly and truly be said to be of the World, *in re ipsa*, it must be understood of the *Modus*; and that it is either of the Worlds *Usage, or Misusage*: it is too narrow for Christ to restraine it to the latter, as if there were no more (therein) said for him, then that his Kingdom should (onely) not be according to the Corrupt thinkings of the World, founded upon that false Principle, that Men were the Makers of Kings; mankind being then generally gone astray from that first Truth, (which cooled but by degrees) looking down onely to the Fruit on the Ground, and not to the Tree that bare it; rather magnifying of, and rendering their Thankes to

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the unruly Winde that blew it downe amongſt them, then to the Branch that brought it forth.

29. That it muſt be meant alſo of the lawfull Uſage of this World, is plaine by that Note of Diſtinction, which himſelfe (in the next words) ſet upon that which was his own ſeverall, wherein he ſtands not upon the Amplitude and Bounds of his Dominion, nor upon the Celſitude and Glory thereof, but differenceth it from thoſe of the beſt uſage of the World, by the contracted Humility and Peaceableneſſe of it: *If my Kingdome were of this World, then would my Servants ſurely fight, that I ſhould not be delivered up into Jewiſh hands:* From whence it followes, that it is the duty of all Subjects who will not (for company) turn Jewes unto the Kings of this World, to fight for them in this Caſe. And alſo, that no man may fight for that which is *Chriſts Kingdome*, diſparate from that which is his *Deputies*, with, and under him; which is the Chiefe falſe colour of theſe dayes, for our preſent Wars. In this great Point, Chriſt will magnifie himſelf by his Patience, in that which his Vicegerents may not ſuffer, nor their Subjects ought to endure; for that which is onely *his*, thoſe who are his, muſt *Suffer*, not *Fight*; for that which concerneth his *Deputies* (according to the Doctrine of the Scriptures) they ſhall *ſurely fight* or ſuffer from him.

30. And it cannot be doubted of, but that in due time, he will in his own Cauſe make triall of that his Power, which in the plenitude of his Juſtice he denyed not to the Devil, *Judg.6.* 31. *Let Baal plead his own Cauſe, will you ſave him? If he be a God, let him plead for himſelf.* GOD is diſhonoured, if there be pleading by the Sword for that Power, which he hath not communicated to Man; He is diſhonoured, if there be not pleading by the Sword for that Power, which he hath imparted to his Vicegerent. The *Material* Sword is too *Material*, to cut out *Spiritualties*; it is made to protect *Temporalties*, and eſpecially the *Protectors* thereof. In this particular, for what he hath conſtituted in Man, amongſt Men, and for Mankind, he hath declared that he will be helped by all Men; and thoſe (in this caſe) *who come not out to help the Lord, are children of the Curſe:* Thoſe, to a man, (of what condition ſoever) who upon the ſetting up of the Standard and Proclamation Royal, Array not themſelves with their beſt abilities to aid the *Lords Anointed* (as ſhall be proved, *Chap. 6. Par.* 31. &c.) the Spirit of GOD brandeth with the Stile of ſons of Belial, and giveth it forth as a mark of Religion, upon thoſe who come forth to Aſſiſt him; they that Reſiſt him being the Authors of their own Damnation: as hath been proved to mine hands.

31. But for the Propagation of his Religion, the true GOD never yet raiſed a War, if the *Scriptures* be all of his mind that we may preſume to know, and his mind now immutably that which was his former; accordingly for the Inſtauration of the new Covenant, not the Mighty men of this World were by Chriſt employed for that End, but he choſe the weake

things

things to confound the ſtrong: So that evidently, War for Religion (for any thing that GOD hath manifeſted) is Irreligious; yea himſelfe (*A Lamb without blemiſh*) would not have his own Perſon blemiſhed, by having it defended by the *Sword*; though he could have commanded *more then twelve Legions of Angels for his guard:* but he left us his example, and bequeathed us men, that ſhould doe it by Suffering, whoſe Precepts and Examples have been hitherto precious unto all thoſe, who have made the Word of GOD their Guide, and Heaven their Goale.

32. GOD grant that we who are now (by him) thought worthy to ſuffer, for and like our Maſter and his Schollers, may not puſillanimouſly diſtaine the glorious Patience, and Self-deniall, whereby our (One) Religion hath formerly, and for ever Out-ſhined and Extinguiſhed the Gayeſt and Activeſt, of all the Creations of humane Fancy, or diabolicall Chymiſtry. And that in this Agony, we may be ſtrengthned and comforted, for the parting with All, rather then with our Allegiance, without which, there never was, nor can be *Religion*; as ſhall be proved. That in this Cauſe, we may be accompliſhed with Courage, not onely to be willing to dye more gloriouſly then ſome can be willing we ſhould; but alſo, to dare to live more miſerable, then many dare to look upon: Looking unto *Jeſus, the Captain and Finiſher of our Salvation, made Perfect through his ſufferings:* And into his [*Father forgive them, for they know not what they doe.*] Unto the glorious company of the Apoſtles and Biſhops, ——*Animæque magnæ —Prodigum Paulum:* And into his, [*I could wiſh my ſelfe to be an Anathema for my Brethren.*] Unto the goodly Fellowſhip of the Prophets and Doctors; and into their ſundry *Teaching Deaths, and Living Writings.* Unto the noble Army of Martyrs and Confeſſors; and into the Protomartyrs, [*Lord lay not this ſin to their charge.*] Unto the numerous Primitive Legionaries; and into their [*Steterunt Torti, Torquentibus Fortiores.*] Unto our own moſt Reverend Heads; ——*Abſcidit vultus enſis uterque ſacros—Hoc tibi, &c.* And into their *Cygnæ cantiones*, ——*dolorque feſſus*, ——*Quicquid fleverat ante, nunc adoret.* And laſtly, unto unto the greateſt of all *Confeſſours*, our *Living Martyr*, the likeſt of all Mortals, to him who *was Dead, and is alive*; ——*Ut ſolus ſtat puppe magiſter—Pervigil, anguſtáque Deus qui navigat alno!* ——*Meruátque timeri—Nil metuens!* and into his two great Faults, *Innocency*, and *Over-merit.* And then, let us repent our abhorring of this preſent evill World, if we can, and let fall our moſt Chriſtian ſcorn of enjoying our Poſſeſſions, before he doth his, if we be able: and thinke of ſecuring of our lives, before his, whom the Spirit of GOD hath taught us to account the *Breath of our noſtrils*, if we meane to loſe them, and more.

33. But the chiefe, and moſt hopefull of our Endeavours in this caſe, muſt be regulated according to the adviſe of Saint *Paul*, 1 *Tim.* 2. 1. And that, πρῶτον πάντων, *Before all things is to be done*; to wit, in order to the Peace

of mankind; *That Supplications, Prayers, Intercessions, be made for Kings, and all that be in place above us; yea, Thanksgivings also:* And if for such as lived in those dayes, how great is our Debt for the most incomparable Vertues of our most *happy King*! whose very Unhappinesse shall *Blesse and Renown him for ever*! But principally those which are most Christianly Royal, his *Courageous Patience*, and his most *Humble Constancy*. And (here) *the Weapons of this Warfare being not Carnall*, cannot be ineffectuall, *but mighty through God, to the casting downe of strong holds, &c.* 2 *Cor.* 10. 4. from whence the Comforts of my soule (in all extremities) have ever beene renewed; now as ever to professe the same, that since I never read of a good King, and a good Cause conjoyned, (though severed, divers have miscarried) that ever were deserted by GOD; I dare not think him but to be the same immutably for evermore.

34. From this that hath been here delivered, appears also the Misprision of divers in these dayes, upon that of Saint *Peter*, 1. 2. 13. *Submit your selves unto every Ordinance of man:* and that according to the Originall (for Adjectives in [*inos*] doe not Connotate Efficiency in the Subject, but its Passivity,) that it is not meant of any Ordinance created by man, but established in, or amongst men; to wit, (in this particular) by the Constitution of GOD. And this is the constant Doctrine of the Scriptures, answerable to that of Saint *Paul*, *Rom.* 13. 1. οὐ γὰρ ἔστιν ἐξουσία εἰμὴ ἀπὸ Θεοῦ, αἱ δὲ οὖσαι ἐξουσίαι, ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσὶν, *For there is nothing that is* ἐξουσία, or *just Power, but it proceedeth from* GOD, (who is not the People) and *all that is* ἐξουσία, or *just Power, is set in Order by* GOD, and no other.

35. Saint *Peters* words are, ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει, διὰ τὸν Κύριον, *Be subordinate unto every Constitution amongst men, for, or according to the Lord*; for so the Præposition διὰ (with an *Accusative Case*) signifies in the *Scripture*; to wit, the Lords orderly Disposition of Superiour and Inferiour: εἴτε βασιλεῖ ὡς ὑπερέχοντι, whether it be to the *King* as to the *Supreme*; to wit, in this *Substitution*: εἴτε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις, &c. or unto those *by whom his mind is declared, as unto men that have his*, viz. the Kings *Commission*; Which cannot be understood of their immediate Mission from GOD; for then the GOD of Order, must be the Author of Confusion necessarily attending many *Supremes ad idem*, for the same Act; for whosoever is sent by the *most High, is quoad hoc, Supreme*, in *relation* to that *Commission* wherewith he is sent. The Conjecturals of the Opposers of this manifest truth, are inferiour to a serious Answer; and neither the present times, nor my Genius are for the Disport which such Leaps would make, from out of every Book that is written.

36. Concerning those many places in the Evangelists, wherein the Kingdome of Heaven, or the Kingdome of GOD are mentioned; it appears in part (but shall be made clear hereafter) that as sometimes they are to be understood of that his Kingdome, which is in the highest Heavens; so most

frequently are they to be construed of the Dominion in private men, which the Repaired *Image* of GOD (seated in the reasonable Appetite, enlightned by the Sacerdotal *Urim* and *Thummim*, of GODS infused Likenesse) exerciseth over the *seventeen Provinces* of the unruly Lusts and Passions; the *Aborigenes* and native Inhabiters in every particular man. Notwithstanding which Kingship and Priesthood, they are and remaine but private men with Relation to the publike Regality and Sacerdotality, whereon *Christs* publike Soveraignties are enthroned in externall Power and Glory. As it was amongst the former Israel, *Exod.* 19.6. *You shall be unto me a Kingdom of Priests, an holy Nation:* and yet they had over them Kings and Priests, unto whom, they were to be obedient, or dye for it.

37. So those whom Saint *Peter* had honoured (in the forecited Chapter, Ver. 9.) with the Appellation of *βασίλειον ἱεράτευμα, A Royall Priesthood:* (as Saint *John* had called them *Kings and Priests unto* GOD, *Rev.* 1. 6.) he enjoyneth from the Preceptive example of him, who is the *onely King of kings*, to vaile their Honour unto those who are that over all other men, which they are or should be over their rebellious Passions. So Saint *Paul* to Bishop *Titus*, 3. 1. as also concerning those entrusted with the Priesthood of the Gospel, *Heb.* 13. 17. *Obey them that have the Rule over you, and submit your selves, for they watch for your soules, as they who must give an account for you.* So that the Kingship and Priesthood of private Christians is so far from exempting them from their Bonds unto the Publike, that they impose a greater Obligation upon them, to be Obedient *for Conscience sake*; which Beam was undiscerned, till Christianity unclouded it. So that no such injury can be done unto it, as to make it a Stale for Disobedience, which (as will appear) is the greatest breach of true Christian Liberty, and the strongest Gives and Fetters for the wicked ones Tyranny: who (as most Rebels) pretends for the King, that he may un-king him with applause; or for Liberty, that he may be sole King, and exclude Christ. But I will herein forbeare to Charge, till I come to Prove.

38. And for those places which concerne the Liberty which Christ hath purchased for us, they cannot be understood of wild Freedome, to do what evill we please; nor of phreneticall Immunity from the Law of Reason, Nature, and Morality. For the Law of the Gospel hath in the particulars thereof, (as appears by our Saviours Sermon in the Mount, and elsewhere) laid severer Bonds upon us, then those which are expressed in the former Covenant, for the Nonage of the Children thereof; but they are to be understood as of universall Freedome, (yet conditionall, *viz.* upon performance of the Articles of the Covenant of Grace) from the Sentence of *Adam*; so from the painfull and chargeable Services of the first Testament, and of the Impediments which lie in the way of the sons of Obedience, in order to Heaven; which ought to be the Earth's patterne for the accom-

pliſhing of the will of both, that after our probation of Subjection here, we may be Monarchs hereafter. There Free, as himſelfe and his bleſſed Angels are; all Power of Rebellion being taken away, which is the greateſt Freedom which now we want.

39. Free, according to Saint *Bernards* three-fold *Freedom*; 1. At Liberty from the Liberty of Sin; which is the Liberty of liberties. 2. From Miſery, where every one ſhall have all, yet none ſhall want what another hath; where none ſhall envy anothers Greatneſſe, but the greatneſſe of any ones Glory ſhall encreaſe the greatneſſe of every one. 3. From Coaction, where though Gods will ſhall be our Law; yet it ſhall be as to himſelf who is moſt Free: though he be our King, yet it ſhall be our greateſt Honour, to ſerve for his Honour. And therefore, it ſhould be ſo here, to promote the Glory of his *Repreſenter* on earth, and not to leſſen his *Prerogative*; for feare of him who can diſcerne, whether it be Himſelfe or his Deputy that is diminiſhed. And hence alſo appears the Excellency of Monarchy, in that, it alone is to continue, in that which is our true Countrey. But I proceed.

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## Chap. III.

### The Contents.

*A briefe Digreſſion, that the Power entruſted to Kings cannot but be Divine, by the unqueſtionableneſſe thereof.* Job 34.16. *Expounded, and the Expoſition juſtified by parallel Texts. The Queſtion anſwered, What if the King turne Tyrant? An Anſwer to a* Scotch *Topick.*

1. BEfore I proceed in the Sacred Story, the generall Importunity of the times cals for a ſhort *Digreſſion*, for the Juſtification of God, when he ſhall ſet up in that Place and Power which is his Chriſts, a Tyrannous violator of his People and Religion; who loves both better then we deſerve; but will not have us to teach him. Whereas the People ſhould be taught, that if he could doe (that which he cannot) againſt the rule of Juſtice, they have no authority *to lay their hand upon his neck*; and to bring and hold him to that *Rule*; but that whatſoever he doth, he doth alwayes that which is either beſt or fitteſt for the Generality; unto which, particular mens caſes and humors muſt ſtoop; all Religious mens, will. Where I ſhall lay down this

this Principle, That *that Power which is by mankind Unquestionable and Irresistible, must needs be Divine. Et è converso.*

2. The place which I shall chiefly (herein) Insist upon; was (before the Law given by *Moses*) uttered as a Truth, which no understanding man was then ignorant of, *Job* 34. 16, 17, 18. *If thou hast understanding, heare this; and hearken to the voyce of my words: [Shall he that hateth Judgement, Governe?] (or Irresistibly oblige?) And wilt thou make him wicked who is most Just? Wilt thou say unto a King, thou art wicked? or to Princes, you are ungodly?* Were such a Prince the peoples Deputy, the People might question their own; but in as much as he is the Viceroy of the only Potentate, (*The King of kings, and Lord of lords*) he is onely Questionable by him. Did they conferre his Power, and that upon Articles between them, before a competent Superiour Power, they might Implead him, and peradventure Divest him: but in as much as *His* is his Power, who is all Power, it must be onely he that must Dispower him, or give bounds to it. אף שונא משפט יתבוש

3. Man may be well content to heare that GOD is not unjust, if he give his just Title to the Best of things unto the Worst of men, and the Worst unto the Best; unto whom he knowes very well how to make amends: and knows as wel, that the Best of the world deserve not the worlds Worst things. This (in this particular case) hath the Prophet *Jeremy* from the Lord, asserted for the Lord, *Jer.* 27. 5. *Thus saith the Lord, I have made the Earth, the Man and the Beast, that are upon the ground; and have given it to whom it seemed meet to me. And now, I have given all these Lands into the hands of Nebuchadnezzar my Servant,* (though both a Tyrannicall and Idolatrous one) *and the Beasts of the field have I given him to serve him.* This is GODS *Prerogative*, and man must submit; his Betters have ever (in all Ages which knew what belonged to Religion) done so; yea the Son himself.

4. But to come neerer unto this place of *Job* under our hands; This, *Isa.* 45, 9. the Prophet celebrateth for one of the Lords Glories; *Woe be to him that striveth with his Maker, (or) The Potsheard* (when he but striveth) *with the Potsheards of the Earth.* (Or as our last Translation, *Let the Potsheard strive with the Potsheards of the Earth,*) *Shall the Clay say to him that formeth it, [Ma Taghnaſe] What doest thou?* This (when GOD was upon the Thoughts of setting up the Heathen *Cyrus*, for the Monarch of the World) was the Prophets Vindication of the *Lords Prerogative*. And that it may be known (by his God-like exemption) whose Minister the *King* is; the Spirit of GOD sayes the like of the *King*, *Eccles.* 8. 4. *Where the Word of a King is, there is Power*; (which belongeth onely to *Elohim*) *and who may say unto [Him]* in the selfe same letters and syllables; wherein the heavenly *Elohim* Prerogative is asserted, *[Ma Taghnaſe] What doest thou?* מה תעשה

5. But is a Question to him unlawfull? Suppose he be doing weakly! Suppose wickedly! *He standeth or falleth to his owne Master*; who knoweth (if

man will let him alone) what he hath to doe with him, and hath given Commission to some to Informe him, but to none to Resist him; or to Restraine him against his will. This is the Prerogative of the most High; as, *Psal. 76. 12. He shall Restraine the Spirit of Princes, and is wonderfull among st (or dreadfull to) the Kings of the Earth*; but hath given liberty to none to *dishonour them before the People*, though they will not be Informed, but persist in their destructive wayes, even to the Bloud of GODS *Anointed Priests*, and the prophaning of Religion: Prophaned, Injured Religion cryes out against prophaner Hands which touch its *Anointed* Persecuter; and GOD will have the Glory to be the Recompenser of those who persist in their Obedience, while they suffer unjustly.

6. Heaven is not grown elder and worse, then it was heretofore, nor we better, then he that led, and they that followed thus the way to Heaven; neither can we (for my part, I sincerely believe it) excuse our selves to GOD, or them (at the last day) if we flatter the People, (though but through our silence) in not accounting to them, that these and the like places of GODS *Word*, have ever carried this sense, throughout the whole *Christian Church* ever since they were uttered and received, until these *Antichristian Times*. That *Christ* laid down his life in this Profession, hath beene followed by many thousands of *Martyrs*; unto whose Bloud (as to the Efficient and Instruments) we owe the Religion that we have.

7. Our experience may teach us, that there have been some evill Princes, whom GOD and time have amended; none that have been ill, that have been Immortall; nor any that have been very ill, that have lived very long; and none so ill and long, but the World hath deserved worse. But from the evils that such have done to particular men, GOD hath extracted good; the greatest good that might be unto the *Church* in generall: and hath given the Injured parties such Compensation, that they would not for the whole world have been without their *Sufferings*.

8. But suppose so wretched a Tyrant as yet never hath been, worse then the Roman *Nero*, the worst that Story can produce; of whom yet we can hardly imagine, that he hated that which was good, because it was good; which if he did not, we will readily imagine that none ever did: Yet Saint *Peter* and Saint *Paul* who suffered under him, in this Point, pleaded his Cause to the whole world, and to all posterity; and enjoyned the (then) present world to plead in Heaven for him, unto the Lord of Heaven; and in them, all generations (though for the like Princes) to send up the like Prayers.

9. But (as I said) many Tyrants have done wickedly, yet we may conceive, rather for Inordinate love of wicked Ends, then for the Hatred of Justice, as it is Justice; so far forth, that they should hate it in the *Root* and *Law* that enjoyneth it. Yet grant we, that GOD should permit to a

wicked

wicked people, a wicked King, who ſhould openly and *ex Profeſſo*, hate that which is right, becauſe it is right; yea, the very Law of common Equity, (for ſo *Miſhpat* ſignifieth in this place uſed) yet ſaith that Text, [*Shall ſuch a one Govern?*] and the word for Governing ſignifieth Irreſiſtible to *Oblige* or *Bind*. *Is it fit to ſay to ſuch a King*, (that hateth *Miſhpat*, the very Head and Fountaine of Juſtice) *Thou art wicked? And to ſuch Princes, you are ungodly?*

10. The Reaſon is after aſſigned (if we can with Chriſtian Patience wait till GOD ſee his time) in the 24. Verſe; GOD *ſhall breake in pieces mighty men without number, and ſet others in their ſtead.* And concerning GODS permittance of ſuch Kings, Ver. 23. [*He hath laid no more upon man then is right*, to wit, then man hath deſerved, whenſoever he ſeeketh up ſuch) [*That man ſhould enter into Judgement with* GOD,] that is (as much as in man lieth) to appeale from his Juſtice, and to try an Action with GOD before his Barres, as with an Oppreſſour; which is done by mans caſting off of the yoke of thoſe who Sit in the place of GOD; yea, by caſting aſperſions upon their Perſons and Actions, even when they doe wickedly, to the diſhonour of GOD, who is able to defend his owne Cauſe, where he will not be defended but by himſelfe.

11. Who, when he hath effected the worke of his own ſecret Counſell, the Ends for which he raiſed them up; then (as in the 20. Verſe) *They ſhall in a moment be taken away without hands*, whom no humane hands may ſo much as touch. Upon whom (by reaſon of the holy Oyle in their Anointing) no man whatſoever may lay his hands, and be *Guiltleſſe*; againſt whom no tongue may bark; but is Blaſphemous: and whom no man in his ſecret imaginations may vilifie, but his winged Thoughts ſhall make haſte to Him whoſe Dignity he ſuſtaineth. It being a part of GODS *Prerogative*, to be the *Searcher of hearts*, and to ſee into the darkeſt Cells of the ſecreteſt places thereof; for this cauſe he will not endure, that any to whom he hath imparted any portion of his Prerogative, ſhould be violated in mans ſecreteſt miſ-thoughts; for the Reverence due unto him whoſe Throne he poſſeſſeth; and who hath undertaken, that he wil *turne his Deputies heart which way himſelfe ſhall judge moſt fit*. Theſe particulars will further appear in the enſuing Diſcourſe, upon this that hath been proved.

*My third Quare is,*

*How any Acknowledger of the holy Scriptures can juſtifie, that the Power of Kings is Originally in the People?*

*My Argument ſhall be concerning* Elihu's *Principle; juſtifying* à minori, ad majus, *the unqueſtionableneſſe of* GODS *Power.*

*That, which (as a known Principle from the Beginning, before any written Law of* GOD) *was Oppoſed againſt the wiſeſt of the ſons of the Eaſt; and which ſuch a reſpondent, could not, or did not contradict; and which hath been received into the written Word of* GOD, *and hath received no contradiction therein, through-*

*out*

out the whole Series thereof, but is according to the Analogy of the Doctrine of the Scriptures every where in the same Point: May not now the Canon of the Booke of GOD is sealed, be called in Question, but must stand as a Principle for ever.

But (as a Proofe of the Unquestionablenesse and Irresistibility of GOD) the Unquestionablenesse and Irresistibility of all Kings, the Deputies of GOD, (because the worst of all Kings) was Opposed (as a knowne Principle from the Beginning, before any written Law of GOD) against Job, the wisest of the sons of the East, which he could not, or did not contradict; and which is Recorded in the written Word of GOD, and hath received no Contradiction therein (through the whole Series thereof) and is according to the Analogy of the Scripture Doctrine every where in the same Point.

Therefore, the Unquestionablenesse and Irresistibility of all Kings whatsoever, (whereby the Unquestionablenesse and Irresistibility of GOD is proved) may not (now the Canon of the Booke of GOD is sealed) be called in Question; but must stand as a Principle for ever.

Secondly, concerning the condition of Regall Power.

That Power on Earth, over the People thereof, which (according to the Doctrine of the Scriptures) is responsible onely to GOD, and is by man unquestionable; (is and continues the very Power of GOD, derived Onely and Immediately from the Deity) the Fountain of all Power, according to the said Doctrine.

But the Regal Power of Kings on Earth over the People thereof, (according to the Doctrine of holy Scriptures) is Responsible onely to GOD, and by man unquestionable.

Therefore, the Regall Power of Kings on Earth over the People thereof, is, and continues the very Power of GOD; Derived immediately and onely from the Deity, the Fountaine of all Power, according to the Doctrine of holy Scriptures.

Thirdly, concerning the Derivation of the Power of Kings.

That Power which cannot be made unjust, by being unjustly used; is not Derived from man, but from GOD.

But the Power of Kings cannot be made unjust by being unjustly used.

Therefore, the Power of Kings is not Derived from man, but from GOD.

Fourthly, concerning GODS disposall of his Power of earthly Dominion.

That Power, which (from mans Beginning) was by an everlasting Law otherwise disposed of, then to the People; and is so disposed of, that the People must submit unto it though it be exercised by wicked men: is over, not in, or from the People.

But the Power and Dominion, by an everlasting Law from mans Beginning, was otherwise disposed of then to the People; and so disposed of, that the People must submit unto it, though exercised by wicked men.

Therefore, the Power of Dominion, is over, not in, or from the People.

22. For that Pretext heretofore much spoken of, concerning Co-ordination,

*tion*, and *Radicall mixture* with the King in the *Power of Dominion*; I find (as hath been ſaid) neither ground nor foot-ſtep thereof in holy Scripture: and therefore I ſhall not bend my ſelfe againſt it ſeverally on purpoſe, but as twiſted with the other, and occaſionally, as it ſhall fall in my way. Indeed, in the Evidence of Reaſon, *Kingdome* and *Co-ordination* in the Subjects cannot ſtand together; where there is *Co-ordination*, there can be neither under nor over, *King* nor *Subject*: And with Gods Power, over (and with relation to) them, they cannot mix; for it is they that are under *Elohim*; and it is *Elohims Power*, which the King exerciſeth over them. And no Power of his is to be arrogated by man, without his ſpeciall Grant; and no Record of any ſuch Patent, can we find in his revealed will; but the contrary.

13. By this Digreſſion appeareth the Anſwer to the uſuall Queſtion, What if the King turn Tyrant? It might be anſwered by another Queſtion; But, can God turne Tyrant too? And it is eaſily returned, that he cannot. He hath promiſed to turne the Kings heart which way is pleaſing to him; he hath declared, that if the King doe turne Tyrant, the People doe deſerve it; and when they turne good, acknowledging the *Rod of his wrath*: (as *Iſa.* 10. 5. *Nebuchadnezzar* was) He (to whoſe Prerogative it belongeth) will himſelfe turne the Tyrant out of [His] Throne, which men muſt bow before; as Verſe the 15. *Shall the Axe boaſt it ſelfe againſt him that heweth therewith? Shall the Saw magnifie it ſelfe againſt him that ſhaketh it? As if the Rod ſhould ſhake it ſelfe againſt them that lift it up! Or, as if the ſtaffe ſhould lift up (it ſelfe, as if it were) not wood!* But while they are (being ſo long his Inſtruments, and in his Place over all others) he hath commanded all men to be *Obedient* unto ſuch, as unto the *Lord*, or, for the *Lords* ſake. For that their Power (ſuppoſe in the hands of a *Nero*, or one worſe; an hater of *Miſhpat*, or the Law it ſelfe of Nature, and common Equity) is *Divine*.

14. And for any that are oppreſſed thereby, he hath promiſed *to take their matter into his own hands; or to requite it with his hand*, *Pſal.* 10. 14. *For that he is a King for ever and ever*, *Ver.* 16. So that if he be as good as his Royal Word, they who are reſtrained from making Reſiſtance themſelves, are in never the worſe caſe, while his Might is uſed to doe them Juſtice, in ſtead of their own weakneſſe. Thus (if his word may be taken) *Pſal.* 22. 6. *I will up (ſaith the Lord) and will help: whom? Every one without exemption. From whom? From every him, (be he, or ſwell he, never ſo Big) that ſwelleth againſt him.* And if it be *Elohims* Prerogative, as [illegible], *Rom.* 12. 19. *Vengeance belongs to me, and I will repay it, ſaith the Lord*: If it be his peculiar Royall to get up, all others had beſt keep down: If Vengeance be his Regal Exemption, they who take the Sword, muſt know, that his Crown lies at the ſtake; and if they be not able to hold up the Sword againſt him, muſt make ſure of periſhing by it. And if any man in obedience to this Doctrine (the touch-ſtone of true Chriſtian Religion) *ſhall loſe life or any thing*

*else, he shall gaine an hundred fold in the Kingdome of Heaven*, Mat. 19. 29.

15. Concerning the Scottish Topick, a Simily; That the Souldiery may lawfully hold the hands of that General, who will turn his Cannon against his Army on purpose to destroy them; (But where can he get a new one then?) And the Seamen, the hands of that Pilot, who wilfully runs his ship against the Rock: therefore, the Proceedings of that Nation against the King, are lawfull.

16. Supposing even Impossibilities probable, yet would the Inference faile. And were the Argument put into Form, it would sufficiently display it self. But I doe not love to urge any mans Arguments except mine own; I feare to prejudice my friends, and dare not wrong mine adversaries: therefore, I take it as it is; whereof were the Antecedent true, yet the Consequence is foule. For, first, there is Disproportion between the King and the General of an Army, or Commander of a Ship; their Commissions are not so large as his. Secondly, there is in it a manifest *Petitio Principii*: for the Question is, Whether the cases be like? We deny, they affirme. Thirdly, therein, is *Fallacia dictionis*; for holding of hands, is all that in the Antecedent is presumed against the said General or Pilot; but it is not all that is practised against the King in the Consequence. Fourthly, bring all into practice which is done against the King, under the Allegation of holding his hands, and the Antecedent will be false, of the General or Pilot. Fifthly, were there no deceit in the Argument, yet the peremptory Command of GOD the Creator, exempts the Case of Kings.

17. For the first; the Commission of the General, and so of the Pilot, are given and limited by man, and so publikely Triable before man, *in Foro Exteriori*: The Commission of the King is immediately given by GOD, and so far as concerneth the Cognisance of the Subject, unlimited by God himself, who gives Lawes unto his Deputies Conscience, and will Try him in his proper Court, before Himself and his holy Angels, which man may not presume to doe. The King (for ought that any externall Law of God holdeth his hands in) can (without any Processe) put to death his General; the General, for the life of every of his Souldiers, is responsible to the King, to be openly Tryed, or as the King shall appoint. But, put the case that a King should issue forth a Commission to his General, which should limit his Consultations and Actions to the pleasure of his Souldiers; it were too evident, that he had as good have given him no Commission: for amongst the many, there will ever be too many, *Qui mallent Jussa Ducum interpretari, quàm Exequi*, who will put in Execution, rather their own Paraphrase, then the Generals Text. And who had rather be paid for sitting still, then labouring; and for doing their own wicked work, then any others. And certainly the Wisdome of God is not lesse, then of a mortall King.

*Tac. An.*

18. For the second, (the Charge of *Petitio Principii*,) it should have been first

firſt proved before the Production of this Argument, that the Kings purpoſe was to deſtroy his Subjects; which is a conjecture (if poſſible, yet) leſſe probable then the Generals intention againſt his Army. Purpoſes we leave to the Judge of hearts, but we are able to juſtifie for matter of Fact, that the Scriptures have juſtified the King in thoſe particulars wherein he hath excuſed himſelf; which Benignity of his (*——Mulcentem radios, ſubmittentemq́, modeſta, —Fortuna vexille ſue*) ſhould rather have Endeared his Subjects, with amazed Gratitude to acknowledge the goodneſſe of GOD in him, then embolden them to Plunder the Power of GOD from him. *Pop. Stat. Silv.*

19. For the third; holding of the Generals or Pilots hands, ſeems but to keep them from doing hurt to others; and (if the *Sacramentum Militare* will permit this) this is all that may be done by the Army, untill they bring him to Triall (where he ought to be judged) before his Prince, whoſe Commiſſion he hath. But, they hold the Kings hands againſt their ſworn Allegiance, that they may deſpoile him of all, that both the Lawes of God and man have inveſted him with; and ſay he is doing hurt, that they might doe him hurt: never thinking of the great Kings Bench, who is his onely Superiour; and who is robbed of the Power of his juſt Prerogative, by the Peoples medling with his Commiſſions; who will himſelf come (for them) ſoon enough, to Judge both him and them. As Saint *Peter* 2. 3.8. *Beloved, be not ignorant of this one thing, that one day with the Lord, is as a thouſand years, and a thouſand years as one day. The Lord is not ſlack concerning his Promiſe (as ſome men count ſlackneſſe) but is long-ſuffering to us-ward; not willing that any ſhould periſh, but that all ſhould come to repentance. But the day of the Lord will come as a Theef in the night, &c.* In the meane time he hath given warning unto all, (which all men are bound upon [once] ſpeaking, to take notice of at their perils; though for their ſakes who are not Refractary, that which Peremptorily he once ſpake, is twice heard; as *Pſal.* 62. 11.) *Elohim* hath ſpoken [*Once*] *Twice I have heard this, that (whatſoever is) Power belongeth to Elohim.*

20. For the fourth; if the Engliſh of holding his hands, be as *Matth.* 26. 45. (for Money) to deliver him into the hands ἁμαρτωλῶν, (from the Hebrew word *Marad*) and προδιδόναι τὸν λαὸν, as Ver. 47. In Engliſh Lay-Elders, which I conceive, as a Prophetical Brand upon Ours, was in that place ſo expreſſed; nor doe I ever find this expreſſion (of *Lay-Elders*) but I find there Chriſt in Perſecution. If it be before he be Convicted *in Foro Proprio*, to take away (not only the Power which He hath from [Above,] witneſſe that of General *Pilate*, *Johh* 19.11. but alſo) the Right of Inheritance, which as he is a Free-born man, is his Birth-right: if to Diveſt him of the Liberty of a Subject, and to put him into a Condition below the more free Birds of the Aire, and the noyſome Foxes of the Earth, not leaving him an Houſe of his own to put his head in: If to Crown him with Thorns, and to put a Reed in his hand, in ſtead of his (Scepter, or) Staffe of Command,

touch not myne anointed, and do my prophets no harme.

and to Spit (Blasphemies) in his Face, be the holding of the hands of a General or Pilot; this is against the Lawes of God and man; and the Antecedent is false. Αὕτη ἐστὶν ὑμῶν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους, *Luke* 22. 53.

21. For the fifth; God, who hath promised to doe Right to all that suffer Wrong, hath by the Signal of his holy Oyle, laid a peremptory Command upon all men, not so much as (harmfully) to touch the Person of any whom he hath separated unto himselfe by *Anointing*, *Psal.* 105. 15. which some will understand of the Community of the Religious: but it is evident by the Context, that what was principally meant of *Abraham*, took in no more then *Isaak* and *Jacob* into the *Letter* thereof, who were all three Invested with Regal and Sacerdotal Power, yea, Prophetical; and who hath declared, *That no man can lay hands upon the Lords Anointed and be guiltlesse*, 1 *Sam.* 26. 9. That no Religious man, may (without Remorse) Violate *the skirt of his Royal Garments*, 1 *Sam.* 24. 5. then not his Wardrobe; not his Exchequer; not his Divine Power; given unto him (as shall be proved) under the Names of *Elohim*, *Melech*, *Mosheh*, *Messiah*, *Christ*, or *Anointed*. Who hath commanded to obey a *Nero*, (who is his *Deacon*) and a *Nebuchadnezzar*, who serves him, while he thinkes, he is serving his own Proud, Avaricious, and Cruel Ends, *Isa.* 10. 7. Who hath promised unto Christians, *Isa.* 49. 23. that Christian *Kings shall be their nursing Fathers*, *and Queens their nursing Mothers*. Yea, if the People will be his People, *Ezek.* 45. 8. *That his Princes shall no more Oppresse them*: which, I am sure (if God as certainly he hath, hath any meaning in his words) must be understood of Christian Kings and People; as the whole Vision for eighe Chapters cannot be justified of any other, then the Christian *Kingship*, *Priesthood*, *Religion*, and *Temple*.

*Vide* Bishop *Andrews* Sermon on these words.

22. That the Cannon hath been turned against the People, and the Vessell hath been split upon the Rock (to the shipwrack even of Conscience it selfe) is most apparent; but the People (most vainly intending to create their own Power) were they who have done this, while they presumed they were doing it against the Powers Established (indeed) by God himself. But let it be seriously considered, 1. Whether those things which were cryed out against (as Invasions of the Peoples Liberties and Proprieties) be any where prohibited unto the King (in case of his necessity) throughout the whole Law of God? 2. Wherein hath the King been accused of any thing, whereunto the Pride and Avarice of others have not necessitated him? 3. What hath necessity enforced him to, which causelesse wantonnesse in them hath not exceeded, as far as *Pelion* heaped upon *Ossa* (for the storming of Heaven) doth a Wart? 4. What have they exceeded him in, which they doe not celebrate, as most just in themselves? Who have not proved themselves to have Gods Charter, for any Power over him? whom we shall prove to have Gods Patent for more Power then he hath made use of, over them? 5. Whether there be in Scripture any Toleration for People, who desire Heaven and fear Hell,

to Reſiſt the worſt of Kings? 6. Whether there be any colour in Reaſon, that God ſhould not moſt heavily Vindicate the Violations of ſuch a King, whoſe Vertues are ſcarce inferiour to his Divine Authority?

23. But there will come a time when the holy One of Iſrael, ſhall at length Conſult for the doubling of his Dear Dread Servants Honor, as well as of his Bliſſe. And when the Story of theſe dayes ſhall be impartially Recounted and Received, when the onely harm his Chronicle ſhall doe, muſt be to tell ſucceeding Princes, how dangerous a thing it is, in evill times to be too good; when (for the future) our Annals ſhall juſtifie the Juſtice, and vindicate the Providence and Goodneſſe of the great King and Governor of Heaven and Earth; if hereafter (upon his Terreſtrial Throne) he ſhall place ſharp Governors, whoſe Acrimony ſhall cure thoſe, whom Sweetneſſe (though as an inordinate cauſe) would have corrupted. And ſuch, whoſe very Faults ſhould make them Good, whom Goodneſſe would make Bad.

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## Chap. IIII.

### The Contents.

*Both the Regal and Sacerdotal Powers, were (in the Beginning) the Inheritance of the Firſt-born. The Colloquy between God and* Cain, (Gen. 4. 7.) *Explained. Alſo, that of God with* Evah, (Gen. 3. 16.) *by the Commentary of Saint Paul,* 1 Tim. 2. 12. *and* 1 Cor. 14. 34. *No Co-ordination in the Family, the Model and Nurſery of Kingdome. The ſeed of the Commandement for Kingdome and Prieſthood, ſowen in the Family from the very Beginning of the World, in the perpetual Law of Nature.*

1. COncerning the Goverment of the World, before in his revealed Law, *God* deſcribed and ſet the Copy of *Juſt Monarchy*, I ſhall not need to ſay much; briefly, it is without Contradiction, that in the Beginning of time, both the *Regal* and *Sacerdotal Powers* were Conjunctively the Inheritance of the *Firſt-born*: as by the *Colloquy* between *God* and *Cain* may appear, *Gen.* 4. 7. And here let it in the firſt place be obſerved and remembred, that this *Conference*, and the Preeminence therein afforded to *Cain*, was after *God* had manifeſted his diſlike of *Cain's Offering*, and his acceptance of *Hebels*

*Sacrifice*; notwithſtanding which (in right of his *Primogeniture*) he declares for him.

2. Firſt, [*Unto thee his deſire ſhall be ſubject*] indeed the faculty of his reaſonable *Appetite* or *Will*: the word is [*Teſhukatho*] which ſo ſignifies: the Root is *Shuk*, from whence alſo comes [*Shok*] a *Thigh*, under which, *Obedience*, *Fealty*, and *Allegiance*, uſed to be ſworne. As afterward, *Upon*, or *Before Gods Altar*, (as his Throne or Seat) was the Solemnity of Religious *Oathes*, *Vowes*, and *Leagues*, (as under the *Thigh* of the Univerſal *King*) Performed and Ratified: of which hereafter, (if God permit) when I come to ſpeak of the *Altar*, *Jehovah-Niſſi*.

חשוקתו שוק

3. The Verb ſignifies *Concupiſcere*, to *Will* or *Deſire*: alſo *Convertere*, to *Convert*, or cauſe to *Return*: importing that *Hebel* was to make his addreſſes to his elder Brother, as to his *Prieſt*; and that for the Regulating of the ſupreme Faculty of his Soule, (to wit, his reaſonable *Appetite* or *Will*) he was to repaire to the others *Underſtanding*: from it to light his Candle, to direct him in his wayes; and upon his Direction, to *Convert* and *Turn* from his going aſtray; *whoſe Lips were to preſerve his knowledge*, he being to *ſeek the Law of his God at the others mouth*.

4. This is the effect of the double Portion of Gods [Likeneſſe] with which (as in right of his *Primogeniture*) after the death of his Father he was to be honoured. Semblable unto which Duplicity is the *Power* of *Order*, and the *Power* of *Juriſdiction* in the *Chriſtian Church*. And that there is [*Pi Shenaim*] a double Portion in the *Likeneſſe* (as ſhall be further manifeſted) as well as in the *Image*, appears by *Eliſha's* requeſt to *Elijah*, 2 *King.* 2. 9. [*I pray thee let thy Spirit be double upon me*] viz. (ſaith one) *Ut fiam Primogenitus: id eſt Hæres: Duplicata (ſcilicet) Portione Spiritus* [*tui*] *præ cæteris tuis in Scholis Prophetarum Filiis*. It is in no wiſe (immodeſtly) ſaid, Let me have in compariſon of *Thee*, a *double Portion* of the *Spirit* of [*God*] which is in thee; for it was *Elijahs* Spirit that he askes for, that he might have the *double Portion* (as in right of the *Firſt-born*) from the reſt of his Brethren, in *Juriſdiction*; being left in his ſtead as *Biſhop* or *Rector*, of the Church or *College* of the *Prophets*. Of which hereafter.

פי שנים

5. In that Text is ſet forth (in the ſecond place) the Temporal or Regal Power, to be conferred upon *Kain* over *Hebel*; [And thou ſhalt rule over him,] the word is [*Timſhal*] the root is [*Maſhal*] which ſignifies, 1. *Præeſſe*, 2. *Dominari*, 3. *Parabolice loqui*: ſo that, 1. *Hebel* muſt acknowledge *Kain's Superiority* of *Order*, and doe him *Reverence*. 2. His *Superiority* of *Power*, and doe his *Commands*. 3. His *Superiority* of *Judgement*, in great or dark Caſes, not making his own Interpretation of *Edicts* or *Lawes* given by him, but applying himſelfe unto him, for the meaning of all his *Injunctions*, whom God had Inveſted with this *Prerogative* over him. All this is confirmable by ſundry places where the Spirit of God makes uſe of this word;

תמשל בו משל

word; ſome of which will occaſionally be produced hereafter, *Chap.* 8.

6. This is the *Effect* of the *double Portion* of the *Image of God*, to have been Imprinted upon *Kain* in ſtead of the other *Mark* which God ſet upon him, after the Murder of his Brother and fellow Subject. And both theſe two meanings, *Kain* acknowledged in his ſecond Conference with God, Ver. 14. *Thou haſt caſt me this day from the Face* (or Headſhip) *of the Earth; and from thy Face* (which the Learned know to be that Church, which is the Material, Conſecrated Meeting place of God and his People) *ſhall I be hidden or ſeparated.* The word is [*Eſathar*] which is a word of Gods Prerogative, which ſignifieth a *Juſt* and *Full Deprivation* of him (as with relation to the *Sacred Power of Kingſhip*, ſo) of both *Prieſthood* and *Sanctuary*; which was the Reaſon of his feare, that *whoſoever ſhould meet him, would kill him.* אסתר

7. For fuller ſatisfaction concerning this Interpretation of the foreſaid words, be pleaſed to look back unto the doom of *Evah*, *Gen.* 3. 16. where the very ſelfe ſame words are uſed, for the Womans Subjection unto her Husband: and then looke forward unto Saint *Pauls* Expoſition of them (who very well underſtood them) 1 *Tim.* 2. 12. [*I permit not a Woman to Teach, nor to Uſurp Authority over the man, but to be in ſilence.*] And he gives theſe Reaſons; *The man was firſt Formed; and the Woman was firſt in the Tranſgreſſion:* from which, the Tranſgreſſion, ſhe may ſeem to be made incapable of *Prieſthood.* From her laſt Forming, of the Soveraignty of the Family, where ſhe hath an Husband: otherwiſe, the ruled Caſe of *Zelophehads* daughters, *Num.* 27. (of which hereafter *Chap.* 7.) which (in defect of Iſſue Male) permits her to inherit; gives her Power to Governe in her owne Inheritance: but from the *Prieſthood* ſhe is utterly debarred. ולא אישך תשוקתו והוא ימשל בך

8. The Sentence againſt her (in *Geneſis*) is [Her Will ſhall be to her Huſband,] the Conſtruction of Saint *Paul*, is [ſhe ſhall not Teach,] this he fullier explaineth, 1 *Cor.* 14. 34. *Let your Women keep ſilence in the Churches; for it is not permitted to them to ſpeake.* And in the 35. Verſe, *If they will learn any thing, Let them aske their own Husbands at home*, &c.

9. Secondly, in *Geneſis*, [*He ſhall bear rule over thee*;] Anſwerably hereunto ſaith Saint *Paul*, [*She ſhall not Uſurp Authority over the Man, but be in Silence,*] at his command. And for both, he quotes the *Law* under the Notion of *Thorah*, (as hath been ſhewed) meaning the place of *Geneſis* afore-cited.

10. Thirdly, that we may be ſure the Apoſtle relateth to this place of *Geneſis*, it is evident by the third part of her Sentence, [*In ſorrow ſhalt thou bring forth,*] to which he returneth, though ſhe be excluded from Prieſthood (abſolutely) and from Dominion on Earth, (where ſhe hath an Huſband) yet (continuing in the Faith of the Covenant of God) ſhe is not excluded from Salvation in Heaven: σωθήσεται δὲ [διὰ] τῆς τεκνογονίας. *Notwithſtanding, ſhe ſhall be ſaved* [*in*] *(that is, through, or by) Child-bearing:* which words

words are to be understood, as those of *Gal.* 3. 16. *He speaketh not of Seeds as of many, but as of one, thy Seed; which is Christ*: that by the Child-bearing of *One* of that *Sex*, (without the help of a Man, as mankind was lost by the Insinuation of *One* Woman) woman-kind shall be restored into a Capacity of Heavenly Bliss.

11. Whence appeares also, that (for the *Government* of the *Family*) the *double Portion* both of [*Elohims Likeness and Image*] is wholly without Radicall mixture or *Co-ordination* in the *Master* of that his *Family*: where if the *Wife* be debarred those Powers, much more the *Children* and *Servants*, (as shall be proved *Chap.* 7.) and where (to wit, in the Family) the Rudiments are laid, both for the Order and Weale of the Publike: *Which is an Union of divers Persons under one Head, (or Petite Monarch therein) as that is of divers Families, under the most Powerfull and Glorious of Elohims earthly Representers*; unto whom the Fathers of Families are Sons; and the Sons therein are Servants. Both of which in their severall places, are (proportionably to them) Invested with Divine Power; for whosoever hath (*lawfull*) *Power*, that *Power* is *Elohims*; and not the others, but by Donation, and according to the Patent Recorded in the sole Covenant, that God hath made with Man; to wit, his revealed Word.

12. In Private Families men are Made; in Publike Kingdomes they are Tryed: in the former, *Honesty*, *Justice*, and *Religion* are, as in their Nursery; in the *Publike Kingdome* they are to be planted: upon their bearing Fruit, or the contrary, they are [thence to be Transplanted, either into the *Kingdome of Heaven*, or the *contrary place*. The Families Vertues or Vices, are they that Invegitate or Empoyson a Kingdome, which must fall upon them if they undermine it; wherefore, in the Family (where men are not to wonder at the Disobedience of those under them, while they are Rebellious against those over them) prime care is to be taken, as of maintaining the Honor of the *Divine Power* they are entrusted with over others, (which without *Prophaneness* cannot be submitted) so to be most fearful of Exacting the *Reverence* due unto them from their *Inferiours*, if they be conscious of their not performance of their Duty towards their *Superiours*, *God* or *Man*; however the Obliquity of any Above them, is not any warranty for Disobedience, or Disrespect from any under them.

13. For this cause, is the Dignity of the Husband, Father, or Master of the Family, by him to be stood upon; (for it is evidently Intolerable there, that they who are more wiser, or better then he, should invade his estate, because they are better, wiser, or more then he) that by the nurture of them in this petty Schoole, to doe their just Homage unto him, that beares the place of God therein, how ever they may thinke him unfit for it: they may gradually be intrusted to honour him, that is, his Enthroned in the *University*, that so they may (by *Degrees*) be Indoctrinated to serve at distance, him whose

whose Throne is over the Universe, not onely when he seems to doe them good, but also when to strike and ruine them: and not onely are the Vertues and Vices therein, the Obedience and Disobedience thereof, Diffusive in Latitude over all; but Extensive unto Posterity after all. The third and fourth Generation smart for the Aberrations of One man; and upon the Uprightnesse of One, is Blessing promised unto Many.

14. For these Reasons, the *fifth Commandement* (which as the greater good, and more concernent of the *Glory* of GOD, must respect the Publike in the highest Place) in *Order* to the *Kingdom*, is directed to the *Family*, where *Nature* began; and whence *Nurture* is to be derived, for the weale of the Generality; where there is hope of, or endeavour for happinesse, present or future: So that as well for *Political* as *Theological Ends*, care is to be taken for Order to be conveighed from the *Cradle* to the *Chariot*; according to the approved *Axiome*, *Minima sunt minimè negligenda*, The *Least* of all things, are of all things *Least* to be neglected.

15. That no *Inferiour* can have any Power from GOD against his *Superiour*, in the *Subordination* of GOD, shall be justified in its own place. From that which hence appears,

*My fourth Quere is.*

*How either of the two grand Powers (Regal or Sacerdotal) may be asserted to be in the People; either by Originality, or by Radical mixture and Co-ordination? Or so used as if they were?*

*Since, in the Beginning it was not so: in the first Model of Kingdome (to wit, the Family) it may not be so. And since the Commanding Powers in both, have direct and immediate influence upon the Soule, in its prime Faculty.*

*Mine Arguments are, First,*

*Those Powers which flow from* GOD *and his Christ, as from their Efficient, by particular, distinct, and immediate formal Causes, which the People can neither give nor binder: Are not in the People, either Originally, or by Radical mixture and Co-ordination, nor ought to be used, as if they were.*

*But the Regal and Sacerdotal Power, doe flow from* GOD *and his Christ, as from their Efficient, by particular, distinct, and immediate formal Causes; viz. the double Portion of the Image and Likenesse of Elohim, which the People can neither give nor binder.*

*Therefore, the Regal and Sacerdotal Powers, are not in the People, either Originally, or by Radical mixture and Co-ordination; nor ought to be so used as if they were.*

*The second Argument comes from Home; from the Administration of* GOD *in our private Houses.*

*That which in point of Dominion is unsufferable in the Family, where the Power for the Government thereof, is Divine, in the one Head of that House, by reason of the Glory of the Image of* GOD *in him Impressed: Is) more unsufferable*

*in the Kingdome, where the greater Power is proportionably Divine; for the same Reason, and the Glory thereof more nearly concerning the Glory of* God.

*But, in the point of Dominion, that the Power of Governing should be in the Community, or held to be so, either Originally or by Co-ordination: Is unsufferable in the Family, where the Power for the Government thereof is Divine, and in the one Head of that House; by reason of the Glory of the Image of* God *in him Impressed.*

*Therefore, in the point of Dominion, That the Power of Governing should be in the Community, or held to be so, either Originally or by Co-ordination, is more unsufferable in the Kingdome (then in the Family) where the Power of a King is greater; (viz. then of the Head of the Family) and proportionably Divine by reason of the Image of* God; *and the Glory thereof more nearly concerning the Glory of* God.

*Thirdly, that all the aforesaid Powers are Divine.*

*Those Powers which have direct and immediate influence upon the Soule of Man, are not Humane, but Divine.*

*But all the Powers abovesaid, viz. Regal, Sacerdotal, Oeconomical, have direct and immediate influence upon the Soule of man.*

*Therefore, all the Powers abovesaid, viz. the Regal, Sacerdotal, and Oeconomical Powers, are not Humane, but Divine.*

16. By the foresaid [*Law*] (as Saint *Paul* calls it) was Dominion at first derived both into the *Kingdome* and *Family* from the *Deity*, directly contrary to the *Originality* and *Co-ordination* (but of yesterday) pretended. And this I have briefly set down, preterm*i*tting many Proofs which are obvious in the Word of God, in mine haste unto the clearer exemplifications of what God had more darkly expressed in his first given *Rules* for *Dominion*. *Gods recorded Examples being the surest Commentaries for the certain meaning of his owne Precepts.*

17. And therefore, I shall not here trouble my selfe nor my Reader to prove, that upon the *Deduction of Colonies* for the peopling of the World by degrees, the Transferring of the *Supreme Power* from the *First-born* of the severall *Families* (if at the first any such conjunction was) unto the undertaker of the Plantations, was by the certaine direction of God. Enough shall be said in this particular, *Chap.* 9. and by the way (in the mean while) will appear the Act of God, dispensing his *Divine Name* of *Power*, (to wit, *Elohim*) even unto *Pagan Princes*.

18. This for the present I shall content my selfe to say, That it is cleare, that Heathen Lights acknowledged the two grand Powers, *Regal* and *Sacerdotal*, to be *Divine*; if not otherwise, yet by their Superstitious over-doings herein, and particularly the Deifying of several of their Princes, who in after-times proved to be all the Gods they knew of.

19. But now (alas) the World is run upon the other Extreme, so far from

from making of false Gods, that they will despoile the true God. Those whom he appointed to be *Ruled*, will *Rule*. The People whom God made to be the *Material Object of Dominion Passive*, make themselves *Active*, to be *Efficients* of that which God made before hand, to make them *Subject* unto: *Efficients*, said I? Alas, *Destroyers* of that which God intended for their *Preservation*. *Their Preservation*: which being an Act no lesse *Divine* then that of their *Creation*, they are no more able to performe to themselves, then they were when they were nothing, to *Create* themselves: and may as well endeavour to appoint them *new* Gods, as to appoint God *new Deputies*; who onely hath *Power* to appoint those, who shall Execute his *Power*; and onely hath *Title* to give them *Lawes* for the Execution of that *Power* which is *onely His*; and whose care is not the Least, for that which is on Earth the Greatest.

20. These his *Lawes*, his own Reports most justly and truly will Expound. The first of my Particulars shall be the Case of *Moses* and *Aaron*; the first that appeared, with Gods Authorities, by his Commission diverted from the *First-born*.

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## Chap. V.

### The Contents.

*A Recapitulation of what had been formerly proved. Kingship, while we are on Earth, Superior to Priesthood.* Exod. 4. 16. *Expounded. The Name of Elohim communicated, hath relation to Inferiors, Angel to Superiors. The High Priest honoured with the Appellation of Elohim.* Exod. 22. 28. *Expounded, by* Act. 23. 5. *The acknowledgement of* Constantine *thereupon. And the judgment of* S^t^ Cyprian. *All Kings indifferently dignified with the Name of Elohim. Inferior Magistrates receive both Title and Power from their Kings. Unction an evidence of Divine Power. Christ himself not Anointed, but in the Persons of his Predecessors and Successors.* Korah's *Rebellion and Doom. How far it did go, and doth reach.* Aarons *Priesthood not Dead but Changed.*

1. FRom what is before set down, appears; that *all Power is Gods*, especially the *Power* of *Dominion*; it being his *Prerogative Royal*; in which,

all *Powers* of the same *Alloy*, *Originally* are; and from which all that are *Legal*, are by his Grant (upon Record) dispensed.

That no *Titles* thereunto can be sufficient, without *Gods* particular *Donation*: which way that is already passed, by that *God*, who is not double-tongued, I have proved.

Also [by the largeness of his Patent] whose very immediate Power the King hath. That, that must be Divine; which is by man unquestionable; which cannot be made unjust, though unjustly used: unto which man must submit, though it be unjustly used.

That in the *Beginning*, both the High Powers (*Regal* and *Sacerdotal*) descended (not by *Virtue* or *Election*, but) by *Right* of *Primogeniture*; which Descent, the Spirit of God cals *Mishpat*, or the *General* and *Just Law*. The meane of Conveighance (to be further manifested hereafter) I pointed at, to wit, the *Likeness* of *Elohim* and his *Image*; and the different Proportions of their Communication. Also, the signification of the words *Shuk* and *Mashal*; in which, by the Law of God (as the Apostle calls it) attested in the unalterable Gospel, both the said Powers were decyphered, and mine Interpretation asserted.

That in the Epitome both of the Church and Kingdome, (to wit, *Family*) other Forms of Government are intolerable; much more in; that wherein the Glory of *Gods Image* is more highly concerned.

That both the Powers abovesaid, are *Gods*, and not Mans, by the Impression which they make upon the Soule, which (upon Earth) hath neither Father nor Lord; but descendeth immediately from the *Breath of God*; to whose sole *Regiment* it appertaineth, and can receive *Lawes* from none but *Him*.

2. I proceed to this Name of Power, (to wit, *Elohim*) which also is untakable by any, without Gods Donation; without his operative word [*Amar*] *Elohim* hath said, they are *Elohim*; then forthwith, so said, so done: they to whom he imparteth it, are to be honoured, as taken in, into the communion of *Elohim*; for the distribution of *Gods Justice* amongst other men, who were virtually Created by God under this Name of *Elohim*. אמר

3. My first Record shall be (as I said, of) *Moses* and *Aaron*. When *Reuben* was abdicated from the Benefit and Privilege of this universal Law, by God (the absolute Father of Mankind, who, (onely) hath no Superior to Account unto for this Dispherison) inspiring to this end his Father *Jacob*: and the Dividing and Scattering of *Simeon* and *Levi*, in *Jacob* and *Israel*, was by the same unquestionable Justice decreed: yet so, that *Levi* (for Causes not apparent) was designed (for both the Privileges for a while, but) to the Priesthood for ever. God first resolves the Regal Power to *Moses*, to shew, that he will have that esteemed the greater, by the said Firstnesse: and afterwards the Sacerdotal to *Aaron*, who was [the elder Brother; to signifie, that

that indeed the Prieſthood is of the Elder Houſe; but while we are here on Earth (where that is not firſt which is Spiritual, but that which is Natural) where Dominion was not deſigned for GODS Likeneſſe, but for his Image, (as ſhall be proved) it is to be in ſubjection to the more proper *Powers*; in as much as it is Earth (and not Heaven) where (as yet) we enjoy an (unfixed) abode.

3. Therefore, *Exod.* 4. 16. *Thou* (to wit, *Moſes*) *ſhalt be to him* (to wit, *Aaron*) *Elohim*, or GOD. And in the beginning of the Verſe, *He* (to wit, *Aaron*) *ſhall be thine Angel unto the People*; which is expreſſed, *Exod* 7. 1. *See, I have made thee Elohim* (or GOD) *unto Pharaoh*; *and Aaron thy Brother ſhall be thine Angel* (or *Prophet.*) That the holy Angels are dignified with this Name of *Elohim*, (though not abſolutely, yet relatively) is plain by the atteſtation of Saint *Paul*, *Heb.* 1. 16. *And let all the Angels of* GOD *worſhip him.* Which words have relation to that of *Pſal.* 97. 7. [*Worſhip him* (*Col-Elohim*) *all that are called by this Name of Elohim or* GODS:] which (as concerning the Rational Angels) is as much as to ſay; Performe your *Reaſonable Service* to him, who is the *Original Elohim*, you *Spirits* who are under him, adopted into that Name of *Power*; as Adminiſtrators of his Power and Juſtice, over thoſe, above whom you are by him deſigned.

ואהרן
יהיה לו
לאלהים
ואהרן
אחיך
יהיה נביאך

השתחוו
לו כל
אלהים

4. Yet ſo, that whoſoever is ſo named or compared to an *Angel*, with reference to thoſe who have GODS *Power* above them, is notwithſtanding *Elohim*, to all thoſe whom GOD hath conſtituted under him. As the woman (though Created after the *Image* of GOD alſo) in reſpect of, and comparatively to her Husband, hath not the honour of being the *Image* of *Elohim*; but muſt be in ſubjection as unto him, *Epheſ.* 5. 22. and is likened to the *Angels*, (in that ſhe exerciſeth Authority onely by her Husbands Commiſſion) as 1 *Cor.* 11. 7, 8, 9, 10. So *Aaron* was the Head of a diſtinct Order; and over his *Clergy* Inveſted with the Name and Power of *Elohim*; yet when he ſpake againſt *Moſes* (unto whom he was Angel, that is, as Saint *Peter* calls Inferior Magiſtrates, [*Sent*] of him, from whom he received his Commiſſion) though *Moſes* had done againſt the *Law* of GOD in marrying an Ethiopian: yet was *Aaron* faine to confeſſe his ſin (for cenſuring of the Marriage of his Prince) and to beſeech the Sinner *Moſes* his Interceſſion, to ſtand between him and the wrath of GOD, *Numb.* 12. For *Moſes* was entruſted with the whole houſe of Iſrael; *Aaron* but with one Tribe, Verſe 7. Thus the native and proper Angels (when they uſurped upon him who was their *Elohim*) became that which ſtill they are, Devils.

5. That *Aaron* had particular Commiſſion from GOD for the exerciſe of *Elohims* Temporary and Judiciary Power, is evident by multitudes of plain Texts; and that *Aarons* Poſterity were for ever to enjoy it by *Aarons Patent*. Concerning which, how the [for Ever] thereof is to be underſtood (to wit, of the Typified, though it faile in the Type) ſhall be juſtified in its own place. *Chap.* 8.

place. And that the name of *Elohim* is also communicated to the Priest, appears, *Exod.* 22. 28. so construed, *Acts* 23. 5. [*Elohim lo-tekallel, Nasi lo-taor*] are the words in *Exodus*; Thou shalt not revile (the word signifieth Blaspheme, and it is known at whom Blasphemy pointeth, to wit) those who are *Elohim* or GOD; those who sit in the place of GOD, Invested with Divine Power, for the Administration of Judgement, which is the *Prerogative* of GOD. In the next words, Thou shalt not curse, (the word signifieth to Vilifie, in Deed, Word, or Thought,) *Nasi*, him that is exalted into the highest place, above whom, under GOD, there is no other. So the meaning is, Reviling of a Judge (at the least, as well Ecclesiastical as Civil) is Blaspheming of God, in whose stead he sitteth; and bare Incivility towards him who Commandeth in Chiefe, is as bad (at the least) as appeares by the order of the words.

אלהים לא-תקלל ונשיא בעמך לא תאר

6. To this in the place above-cited, Saint *Paul* hath relation; it is written, *ἀρχιερέα τοῦ θεοῦ οὐκ ἐρεῖς κακῶς*, *Thou shalt not Vilifie the chief Ruler of thy People*; speaking it of the High Priest, who in such cases was then the chief Judge of the Nation; whence appears (by the way) that there appertaines a more honourable Portion of that Name to the Priest, then unto many, to whom also it is imparted; though not so great as the *Christian Solomon, (Constantine the Great)* once in humble modesty (though afterwards, understandingly, he took more to himselfe) did ascribe unto the Priestly Office.

*Acts* 23. 5.

7. I Record it not, that (in my secret thoughts) I would have it now passe into Example. It is Registred by Saint *Gregory the Great*, in an Epistle of his (far from Papal pride) to the Emperour *Mauritius*. *Constantine* having received scandalous Accusations against some of his *Bishops*, called all together, and sent them to judge amongst themselves the Accused. *Ite, & inter vos causas vestras discutite, quia dignum non est ut nos judicemus Deos, &c.* Go, and amongst your selves judge those things, for it is not fitting that we should judge those, whom GOD hath twice in the one 22. Chapter of *Exodus* called *Elohim*: choosing for that time to depart from his own just Power, rather then to hazard into Contempt their Sacred Order.

*Greg. Mag. Lib. 2. Ind. 13. c. 75.*

8. If this be indeed too much: yet bring with you the worst of your thoughts against the late *Prelates* of this Church; and with those thoughts consider of the Answer of Saint *Paul*, now under our hands; which (Oh be it not the worse thought of) I expresse by the *Spirit* of that *holy Bishop* and *Martyr Saint Cyprian*; who, for Opposing the Bishop of *Rome*, was by him Excommunicated, and so dyed for ought that to me appears. When Saint *Paul* (saith he) might have bearded the High Priest, and that most justly, with his Injustice and Tyranny, for cruelly putting to death the *most Just One*; and might have taken the more liberty, in that it was not so much his own as his Masters cause, when he might have replyed that he was no High Priest;

Priest; yet for the manners due to the Spriteleſſe Trunk of his Prieſthood, that was, he returned not; but *Neſciebam Fratres, I wiſt not Brethren, that he was the High Prieſt: for it is written, Thou ſhalt not Blaſpheme thoſe who are Elohim; nor Dedignifie him that is the Chief Prince of thy Nation*; which the High Prieſt was at that time. So ſaith the ſame *Father* (in the ſame *Epiſtle*) our *Saviour* likewiſe himſelf, when he was wronged by the *High Prieſt*, (who ſate but in *Moſes* his *Chair*) was content with the bare Purgation of his own Innocency, without Retribution of any Calumny. Before this, againſt his enemies (who continually laid ſnares for his life, and ſet traps in his way, *Mat.* 23. 3.) he chargeth all the People as well as his Diſciples, *All things whatſoever* (leaving no excuſe for diſobedience) *they* (who ſit in *Moſes Chair*) *ſhall bid you obſerve: obſerve and do them, but do not after their works.* And *Luke* 17. 14. when he ſaw the Lepers (that petitioned him for his help) he ſaid unto them, *Goe ſhew your ſelves unto the Prieſts, and as they went they were cleanſed.* Which certainly is not the Religion of theſe dayes.

9. But to proceed: That the King (by the Spirit of GOD) is honoured with the name of *Elohim*, none can deny. That he is not the Supreme on Earth, who is endowed with this Title, none can juſtifie. That none on Earth hath it againſt him; and that all on Earth, that have any Temporal ſhare thereof, if they have any, muſt have it from, or under him, ſhall be more fully proved, *Chap.* 11. *Par.* 11. That this Stile is not given to the King, by reaſon of required Sanctity in him (which is the effect of GODS Likeneſſe; not of his Image, by which Dominion comes) is evident by the Spirit of GOD his applying of it to *Heathen Kings* (enemies to the Church of GOD) as well as *Moſes*; who not as *Moſes*, but as *King in Jeſurun*, had this high Privilege.

10. *Moſes* was Iſraels Law-giver, *Numb.* 21. 18. So were all the Kings of Judah, *Gen.* 49. 10. *Moſes*, in all Civil caſes (for the Prieſt was to judge between things Holy and Unholy, Bloud and Bloud, *Deut.* 17. 8. accordingly *Zech.* 3. 7.) was the Ordinary Supreme, and Judge of the Judges; to reſerve Caſes, and to receive Appeals; in whom was the final determination of all Controverſies ariſing from the Judicial Law. So were all the Kings of Judah, with whom GOD reckoned for the Oppreſſions, and Injuſtice, done by others; as throughout the ſacred ſtory appears. *Moſes*, as he had the Power to *lead the People in*, and in times of Peace to judge them at home; ſo had he the Power of the *Militia*, to *goe out before them*, or to ſend them to Battel: and as of impoſing Taxes; ſo the Power of Life and Death was in his hands. So had *Joſhua*, *Joſh.* 1. 16. *All that thou commandeſt we will doe; and whither thou ſendeſt us we will goe; as we obeyed Moſes* [*in all things*] *ſo will we obey thee: whoſoever will not obey thy* [*Words*] *in all that thou commandeſt him,* [*Let him dye the death.*] And this had *Saul*, and all the Kings of Judah: this Name of *Elohims* Ordinary Power, belonging indifferently to them all; as to all lawfull

*Quando poterit conſtanter exerere, adverſus eos qui Dominum Crucifixiſſent, & qui jam Deum, & Chriſtum, & Templum, & Sacerdotium perdidiſſent. Et quamvis ſpiritu Sacerdotio umbram tamen ipſam inanem Sacerdotalis nominis cogitans; dixerit, neſciebam Fratres &c. Contra Pontificem nihil dixit; ſed Innocentiam ſuam purgans, &c.* Ep. 96. ad Pupianum.

full Kings, though Heathen Idolaters. So *Psal.* 135. 5. *Our Lord is above all Elohim*; and for example, particularly named afterwards, *Pharaoh, Sehon and Hogh*, who (by consequence) had the Power of the Name; for it is injurious to him, to think, that GOD can deal deceitfully as man doth.

*Vid. Cap.* 11. *Par.* 5. *&c.* קרב

11. I deny not (here) that this Name may be ascribed to *Elohims* Inferior Judges; his Privy Councel; yea, and to those who are employed as Actors of the Kings Councels; so long as they goe along with the Kings Authority, and continue under his Command. But (as shall be proved) not out of the 82. *Psalm*, (the ordinary mistake of men) otherwise then they are assumed into the [*Kerev*] the secret Closet or Privy Councel of him that is their earthly *Elohim*: according to that of the first Verse of the *Psalm*, where the word [*Kerev*] so signifieth. As also *Psal.* 110. 2. *Jehovah shall send the Rod of thy strength out of Sion*; [*Rede be-kerev*] *Dominate in Interiori: Rule thou in the Secretie of thine Enemies*: to wit, of those Kings, whom GOD himself shall destroy, who will not embrace the Doctrine which should come forth of Sion, and raise up such as should doe it in all Nations.

*He judgeth in the secret chamber of Elohim, or the King.* רדה בקרב איבין

12. That none upon earth can partake of this Power of *Elohim*, but such as are endowed with it from the Spirit of GODS *Prince*; the Spirit of GOD endeavoured to make plain for all succeeding Generations, from the first Recorded Commission that ever was granted in this kind, *Num.* 11. 17. when the Solemnity was of substituting of Assistents for *Moses*, *I will come downe (said* GOD*) and talk with thee, and will take of the* [*Spirit*] *which is upon* [*Thee,*] *and put it upon* [*Them.*] And his Witnesse was the *Cloud*, (from whence evident Testimony was afterwards called, *a Cloud of Witnesse*) that it is thy Spirit and Power, not immediately mine, by which they are separated from the common Inferiority of other men; that they might ever own, and never disobey thee, from whom they have all the Power they have: and from Thee will I look for an Account of any thing that they shal do under Thee.

*Vid. Exo.* 18 *&* 5. *Insuper Deut.* 1. 13, 14, 15, 16, *&c.*

13. And thus was *Joshua* inaugurated for *Moses* his Successor, though he was accomplished with the private Spirit of GOD before hand, *Numb.* 27. 18. *And the Lord said unto Moses, (petitioning that, after him, the People might not be left to their casual selves, as sheep without a Shepheard) Take unto thee Joshua, in whom* [*is the Spirit*] *and put thine hands upon him, and give him of thy Glory, that all the Congregation of Israel may obey him. And he shall stand before Eleazar the Priest, and he shall aske counsel for him by the judgment of Urim, before the Lord: at his Word they shall goe out, and at his Word they shall come in; both he and all the Children of Israel with him.*

14. In after times, the Spirit of this Power was conveighed by the *holy Oyle*, which published them (upon whom it was powred) for the *Lords Commissioners* unto all men: Consecrating the *Anointed* Person to Inviolability, and Sacring from prophane Rust and Worms, their Swords, Scepters, and Crosier Staves. And so, that the Father was *Anointed* for his First-born for

ever

ever; and the Children were reputed the *Lords Anointed*, though the Ceremony was not renewed upon them, otherwiſe then upon failing of Succeſſion by *Primogeniture*: Thus was *Solomon* afreſh Anointed, and *Joaſh* after *Athaliah's* Uſurpation, and the ſlaughter of his Brethren. Thus the *Lord Chriſt* for his Kingſhip and Prieſt-hood, was not otherwiſe ſolemnly *Anointed*, (though by way of Eminency he hath that Name above his Fellowes; as being *Anointed* in the Perſons of all thoſe, who are *Anointed* for and under him) then as before in his Predeceſſors, in both his Offices, and as at this day he is in his Succeſſors, or preſent Subſtitutes.

15. And his merits have obtained a new *Additament of Honour* to them, annexing to that of *Elohim*; this his name of *Chriſt* or *Anointed*: they being now to be eſteemed the *Lords Chriſts*, as he the *Lord Chriſt*. By whom onely, publikely, and viſibly, he adminiſtreth his Powers for the Externall Government of the world; himſelf being Sitten down at the right hand of Majeſty in the Heavens, where δεῖ αὐτὸν βασιλεύειν, *He muſt Reign as King, and Sit as Biſhop of Soules, untill he hath put down all his Enemies under his feet*; who will not have him thus to Reign over them. And their Proſcription (*Jude* 4. προγεγραμμένοι) unto Deſtruction, was Legibly *written out of old*; and their Crime (in the generall) deſcribed to be their *denying* GOD *to be* ὁ μόνον δεσπότην, *the onely Proprietary, Original, and Fountain of Dominion*; and the eſtabliſhment and Lordſhip thereof to be in *Chriſt Jeſus*.

16. In deſcribing the particular Violations, is quoted the Vindication of GOD, againſt the firſt of all Recorded Rebellions againſt his *Regal and Sacerdotal* Powers in *Moſes* and *Aaron*, *Numb.* 16. And Saint *Jude* plainly tels us, That *they who deſpiſe Dominions*, (Verſe 8.) *and ſpeake evill of Dignities*, ἀντιλογίᾳ, Verſe 11. *have already periſhed in the gain-ſayings of Korah.* So ſure makes of their Deſtruction, as if they who were then (in their like) condemned, were alſo executed in *Korah*.

17. But now to ſurvay this now Laſting Crime, and its for Everlaſting Judgement. The Sons of *Reuben*, in hope (it ſeems) to regaine their Birthright, and *Korah* with his Complices grieved to ſee *Aaron* overlook them, combine together againſt thoſe whom GOD had ſet over them; to Make the People, (as all Innovators uſe) they pretend their Liberty, that the might bring them to Servitude. To this End, are provided to Diſpute the Caſe, and to incenſe the Multitude. 250. *Captains, famous Aſſembly men. Korah* undertakes *Moſes* and *Aaron*; he pretends againſt *Arbitrary Government*; ſaying, *You take too much upon you*, to *Moſes* and *Aaron*. Their colour was *Independency*; they need no Governors but GOD. Their Words are, (Ver. 3.) *Seeing all the Congregation (every one of them) are Holy, and the Lord is amongſt them: Wherefore then lift you up your ſelves againſt the Congregation of the Lord?* *Moſes* ſees further into them, that *Korah's* aime was at a *Presbytery*, or certain Prieſthood, which he (as *Superintendent*) would *Marſhall*. And therefore replyes

(Ver. 10.) *Seeke you (without being called of* GOD *as was Aaron) the Priests Office also?* And Ver. 9. *Seemeth it a small thing to you, that the* GOD *of Israel hath separated you from the multitude of Israel, to take you to himselfe, to doe the service of the Tabernacle of the Lord, and to stand before the Congregation to minister unto them? He hath also taken thee to him, and all thy Brethren the sons of Levi with thee; and seek you the Priests Office also? For the which cause, both thou and all thy Company are gathered together [against the Lord:] and what is Aaron that you murmur against him?* And let it be observed, that all this was done after *Aaron* had made the golden Calf, which *Korah* durst not Object; nor against *Moses* his Marriage against the Law.

18. From whence appears that GOD *Almighty* is violated (of which he is sensible even unto Jealousie) when any Power of his Constitution is touched but for Alteration; and however the People may be easily deluded to beleeve, that Changing, is bettering, yet GOD justly abhors the putting of this dishonour upon his Wisdome. That GOD was the Author of the Distinction of *Clergy* and *Laity*, is assured from hence; and shall be made more manifest when I come to speake of the *Likenesse of* GOD. And that he was the distinguisher of the Power of Order, and the Power of Jurisdiction, first between the Priest and the Levite; secondly, between the Priests and the Chiefe Priests; thirdly, between the High Priest, and the Chiefe Priests. Answerable whereunto (unto which Perpetuity was Promised, and Sworn to, as shall be proved, *Chap.* 8.) was the Priesthood of the unalterable Evangelical Covenant, Constituted, By, and From *Christ*, and his *Apostles*, in the *Primitive Church*.

19. Now when Dominion is any where Established (as shall be made more cleare hereafter) according to the *Heavenly Platforme* (which is copied out in GODS *Word*, as mans perpetual Rule) man ought to tremble at each thought against it; as they did who ran away when the Earth (in this Story) opened her mouth. GODS Approbation, being to be presumed to be no lesse inviolable, where his direction is followed, then if himselfe, for the Constituting of Regal Power, had come amongst us; whose Precept and Example are come into the severall Kingdomes of the one Catholique Church. For Saint *Jude* hath told us, that they doe no better now, then *Korah* did at that time, who ever doe against the present Powers; what ever they shall doe against us. And the Power that then was supreme, (to wit, of the Heathen Roman Emperour) had not the Circumstantials of that which was conferred upon *Moses* and *David*: in whose Person our Christian Kings were more perfectly Established, then himselfe; as shall be proved, *Chap.* 8.

20. But to give the Narrative of their whole apparent guilt; *Moses* sent (Verse 12.) to call unto him and *Aaron*, their Competitors, they refuse, with, *Is it a small thing, that thou hast brought us out of a Land, that floweth with milk and honey,*

*honey, to kill us in the Wildernesse? Except thou make thy selfe Lord and Ruler over us also! Wilt thou put out the eyes of these men? We will not come up.* We see here no act of Hostility; we hear onely words; and they are here Recorded; that the like upon the like perill, should never more be presumed. See what followes; *Elohim* was constrained to stir up againe his Almightinesse, for the swallowing up of those open Sepulchres: which himself (reassuming his old word [*Bara*]) cals Creation. Verse 30. *But if the Lord Create a new Creation, and the Earth open her mouth, and swallow them up, and they goe down alive into Sheol; then you shall understand, that these men* (however they pretend to clash onely against us) *have violated the Lord.*

ואם בריאת יברא יהוה שאלה

21. And certainly, the Government Established amongst us, hath as certainly God for the Author of it, as he was of this under *Moses* and *Aaron*: and no lesse certainly, they, who with no lesse violence impugne the present Constitution of God, shall (if they persist therein) with no lesse seriousnesse be punished, then *Korah* was; if *later*, then heavier. For no man can thinke it probable, that if *Korah* had had another *Korah* to have entered the same *Lists* before him; this *Korah* would have been his *Second* in this Quarrell. And most assuredly, we may conceive, that the greatnesse of our warning (which *Korah* wanted) must Aggravate the greatnesse of our sinne, who would not take warning by him. And they that adventure to go further in the same way that he went, must looke to fall deeper into the same Pit, then he fell. God grant that they who pretend to Clear all eyes, doe not indeed put out ours.

22. For my part, (in the fincerity of a charitable soule, I say it) I do not see how any man can distinguish any (who go on that way) into any hopes of comfort, while they so doe; but, that amongst Professors of Christianity, Resistance of, and Rebellion against the lawfull *Prince* and *Priest*, are far more flagitious, then was that against *Moses* and *Aaron*. For, that their Power, although extraordinarily given; yet when given, it was ordinary: it being the Divine Power of the same God, for the same ends with ours. Thus in *Aaron*, the same Power that was in him, was afterwards in *Eleazar*; and is (at the *least*) no *lesse* in the *Christian Priest*. 2 *Cor.* 3. 10. *For even that which was made glorious, viz.* the ministration of Death, Ver. 7. and the Ministration of Condemnation, Ver. 9. *had no Glory in this relation; by reason* (or with relation to) *of the Glory* (*viz.* of the ministration of the Spirit, Ver. 8.) *that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious.* So in *Moses*, the *Power of Dominion* was no lesse in *Joshua* then in him; and indeed larger in the Jewish Kings then either; whose Patent is exceeded rather then otherwise, in the Commission of *Christian Kings*; as shall be proved, *Chap.* 8.

23. Now, since the dreadfull Condemnation of *Korah* doth indeed reach down unto these dayes; and since those Powers which are Divine (though

Executed by mortall men) are themſelves immortall. And ſince the Application of GOD's everlaſting Name of *Elohim*, and his adding thereunto of his great Seale of Unction, to both the Orders (Regal and Sacerdotal) doth atteſt the everlaſtingneſſe of both the Powers, though the Perſons die. And ſince they were both before the Law, which might Conclude them no partakers of the Lawes reputed frailty; but that they muſt end, as (indeed) they did begin, with the world. Yet ſince a multitude of men (led on by thoſe who with moſt applauſe, ſubtily ſtrike at *Moſes* through *Aarons* ſides) who are in themſelves more equall to the *Regal Power*, doe not at all take into their thoughts the poor deſpiſed *Prieſthood*; or if they doe, they thinke it rotten together with *Aarons* in the ſame grave. Let me have leave, onely to lay downe few Grounds, for that, whoſe fuller proofe belongs unto another place.

24. That the Platforme of that Government which ſhould be in the Church on Earth, is ſet us in the Church in Heaven; and the onely Exemplification thereof in the Book of GOD, is the formal Rule, which all Ages muſt apply themſelves unto: of which, the Legal Inſtitutes were the tranſitory Shadow; the Evangelical, the more ſubſtantial Image; the Celeſtial, the eternal Verity; as *Heb.* 10. 1. Of which hereafter.

25. That the Prieſthood of *Aaron* is not Dead but Changed; as theſe our bodies, and the Corn, to multiply the ſame Grain: ſince it was honoured with the Name of *Elohim*, and *Unction*, and withall, with the *Promiſe* of *Perpetuity*, in ſundry places of Scriptures. Particularly theſe two laſt conjoyned together, *Num.* 18. 8. *And againe the Lord ſpake unto Aaron, Behold, I have given thee the keeping of my Offerings, of all the Hallowed things of the Children of Iſrael; I have given them unto thee* [*for the Anointings ſake,*] *and to thy Sons, by an* [*everlaſting Ordinance.*] Since alſo Prieſthood was a Twin of the ſame womb with Regality; Born with the World it ſelf; and went along with the Firſt-born in all Succeſſions; untill GOD thought fit to ſeparate them, by ſelecting a peculiar Tribe in ſtead of the Firſt-born, *Num.* 3. 45. before which time, it is apparent unto all that is Underſtanding, that they were united; as in the Perſon of *Melchiſedec*.

26. In whoſe Prieſthood, briefly and onely, was the Precellency of the Chriſtian Deputy of Chriſt therein, but pointed at; in its perpetuall Patrimony (to wit, Tythes) in his Benediction of him, who was the Father of *Levi*: In the Antiquity of our grand Sacrament, preceding *Levi's* birth, 14. 18. *He brought forth Bread and Wine, for* (for *Vau* is cauſal there, as neceſſarily elſwhere in Scripture) *he was a Prieſt of Ghnelion, the moſt High God*: who is called by that Name, with relation to thoſe in Subordination under him.

27. The Preceptive Exemplification of perſonall Order for the Church of God on Earth, (derived from the Conſtitution of his Church in Heaven)

is no where deſcribed, but in the three Orders of *Aarons* Prieſthood: according to theſe, did our Saviour and his Apoſtles moſt exactly Form the Chriſtian Triplicity of Biſhop, Prieſt, and Deacon, under the Goſpel; which coming from the Law, and being ratified in the Goſpel, (as ſhall be fully manifeſted) is an evident Argument of its (for ever) Inalterability. And eſpecially, ſince it was done without further precept; it is eaſily viſible, that there needed none: it being a point of moſt high concernment. For, at the Churches Foundation (the Materials being provided) nothing could be ſo neceſſary, as the choyce of Builders, and the Application of them to their ſeverall Taskes; the *Maſter Builder* being the eternall God, one and the ſame for ever; whoſe Ends were the ſame when he built the private Synagogue, which now are for the Catholick Church; whoſe Wiſdom is no elder now then it was at that time: whoſe Workmanſhip (in this particular of theſe three Orders) hath ſtood till this Age throughout all Chriſtendome, without either Renovation or Innovation. Nor did the Primitive Church (arriving at a flouriſhing Subſiſtency) deſigne a new Order, when anſwerable to *Aaron*, who Typified *Chriſt* before he came; they decreed ſemblably to repreſent him being come, by *Archbiſhops* or *Patriarchs*: which was onely to keep in Order what the Apoſtles had ordered.

*Whereupon my fifth Quære is.*

*How (without the danger of* Korah's *Puniſhment) the People, or Inferior Magiſtrates, or Miniſters, may aſſume unto themſelves, or Violate, the Power of the Name of Elohim; given away from them, to the Ordinary, Supreme, Gods immediate Deputy overy them, in relative Oppoſition to them?*

I confeſſe that the Power which *Moſes* had, with relation to *Pharaoh*, was indeed *Extraordinary*; and that in reſpect of the *Power* it ſelf: for, that God had given the Name of *Elohim* (and by conſequence the Ordinary Supreme Power thereof unto *Pharaoh*.) I confeſſe ſecondly, that the Power of Dominion which *Moſes* had over *Aaron*, and all the reſt of *Jeſurun* his Subjects, was *extraordinarily* given; for he had it not by the Ordinary Title of *Primogeniture* but by the *Donation* of Him, who only hath *Power* to transfer thoſe Powers which are his, and to create Titles. But ſo far as concerns our Queſtion, in conſideration of the Power it ſelf, it was ordinary.

*Which I thus prove.*

*That Power which* Moſes (*by the virtue of Gods Donation, and the Name of Elohim*) *had over Aaron, over his ſeventy and two Inferior Judges, and all the People of Iſrael, in commune with all other Kings, who have indifferently that Name of Power communicated unto them, by the Donation of God, over all their Liege Subjects: Was in regard of the Power it ſelfe, Ordinary and not Extraordinary.*

*But the Power of not to be Invaded, or Reſiſted Juriſdiction, and all other the Rights of Majeſty now in Queſtion amongſt us;* Moſes (*by virtue of Gods Do-*

nation, and the Name of Elohim) had over Aaron, over his seventy and two Inferior Judges, and all the People of Israel; in commune, with all other Kings who have indifferently that Name of Power communicated unto them, by the Donation of God, over all their Liege Subjects.

Therefore, the Power of not to be Invaded, or Resisted Jurisdiction, with all other the Rights of Majesty, now in Question amongst us, which Moses had, &c. was in regard of the Power it selfe, Ordinary, and not Extraordinary.

Secondly, from the Inferiority of the High Priests Power and Title.

That Power and Title which the High Priest, the next under the Prince, though Head of a distinct Order, had from God, with relation to those under his Jurisdiction; but never had it, with relation to his Prince, under (though not from) whom he had his Power and Title; but had an Inferior Power and Title (to wit, of Angel) in relative Opposition to him: No man, or men (in relation to such a One) may presume to challenge.

But the Power and Title of Elohim, the High Priest (viz. Aaron) the next under the Prince, though Head of a distinct Order, had from God, with relation to those under his Jurisdiction; but had not with reference to his Prince, under, though not from whom, he had his Power and Title, but had an Inferior Power and Title in relative Opposition to him.

Therefore, the Power and Title of Elohim (in relation to the Prince) no man, or men, may presume to challenge.

Thirdly, concerning the dangerous hainousnesse of deserting our station, &c.

That kind of sin which made Angels Divels; no man, though never so high, may attempt.

But aspiring to parity with their immediate Elohim, was that kind of sin which made Angels Divels.

Therefore, aspiring to parity with his immediate Elohim, is a kind of sin which no man (be he never so great) may attempt.

Fourthly, that no Inferior may intermeddle with, or censure the Marriage of Princes as unlawfull, though against the Law; which all others are obnoxious to: and so in other the like cases.

That which was sinfull Boldnesse in the High Priest against his Prince, though offending against the Law of God; had been a worse sin in any other Magistrate or Subject, and is proportionably sinfull in the like case at this day.

But, censuring of the Marriage of the Prince, (to wit, Moses) when he had indeed offended against the Law of God; (viz. by his Marriage of a Ethiopian woman) was sinfull boldnesse in the High Priest.

Therefore, censuring of the Marriage of the Prince, (& sic in similibus) when indeed he offendeth against the Law of God therein, which had been a worse sin in any other Subject or Magistrate, then in the High Priest: Is proportionably sinfull in the like case at this day, in any man whatsoever.

Fifthly, concerning the Kings Political Marriage, and the Oeconomy of the Kingdom.

That

*That Obedience, which in the Family is due unto him whom God hath placed in the higheſt roome thereof, (though he be not honoured with the Name of Elohim, or Anointing) from all that appertaine unto it; yea, from her that is next in Dignity to him, (i.e.) the Wife of his boſome, who is one Fleſh with him: Is much more due in the Kingdome to him, whom God hath honoured with both, (viz. the Name of Elohim, and the Character thereof, Unction) from all the People; yea, from thoſe who are next in Dignity to him.*

*But Obedience, as unto Chriſt: Is in the Family due unto him whom God hath placed in the higheſt roome thereof, (though not honoured with the Name of Elohim, or Unction) from all that appertains unto it; yea, from the wife of his boſome, who is one fleſh with him.*

*Therefore, Obedience, as unto Chriſt, is much more due unto him, whom God hath placed in the higheſt roome in the Kingdome, and hath honoured, &c. from all that appertaine unto it; yea thoſe that are next in Dignity to him.*

*Sixthly. Thoſe who have all the Power which they have from any One; have no Power againſt him.*

*But Inferior Magiſtrates have all the Power of Dominion, which they have; from him who is their mediate Elohim.*

*Therefore, Inferior Magiſtrates have no Power of Dominion, againſt their mediate Elohim.*

*Seventhly. They who violate either of thoſe Orders of men, in whom onely Chriſt (who Sitteth in Heaven, as the great Biſhop of ſoules, at the right hand of Majeſty; as King of all the Kings and Kingdomes of the world) was, or is Anointed: Had need be ſure of a new Chriſt.*

*But they who violate the two Orders of Kings and Prieſts, doe violate thoſe Orders of men, in whom onely Chriſt (who Sitteth, &c.) was, and is Anointed.*

*Therefore, they who violate the two Orders of Kings and Prieſts; had need be ſure of a new Chriſt.*

*Eighthly. Thoſe who ſin as* Korah *did: Are ſure to find as ſore puniſhment as* Korah *found.*

*But—— But, I tremble to make up this Argument.*

*Therefore— I beſeech the God of the Spirits of all fleſh, that the Minor may be falſe, of all thoſe who but love truth.*

CHAP.

## Chap. VI.

### The Contents.

*Monarchical Power, Inſtituted under Theocraty it ſelfe. Upon Gods Receſſe from the immediate Exerciſe of Kingſhip, he never was the Author of Popular Election. The Exemplification of Gods mind herein; in and by the particulars of his appointing of* Saul *to the Kingdome of Iſrael. Wherein conſiſted the ſinfulfulneſſe of the Iſraelites Petition, for a King. The Law of Kingdome,* 1 Sam. 10. 25. *The word* Miſhpat, *and divers its great Importances. Unction, Gods Demonſtration, for the Communication of Divine Power,* 1 Sam. 8. 11. &c. *The Authors gleanings from the Story of King* Saul. *All ſummed up in the Concluſion of this Chapter.*

1. THat *Moſes* had *Regal Power*, the *Scripture* atteſteth; though not ſo large (while *God* immediately exerciſed his own Power, by his own ſelf; iſſuing from himſelfe, his Imperial *Edicts*, and receiving *Appeales*) as upon the withdrawing of himſelfe, he made over to *Kings*, for avoyding the violations of his own *Sanctimony*; and giving ungovernable man reſpite of bethinking himſelf, till Himſelf ſhould come to Judge both *King* and *Them*. In the meane time, while he performed that Royal part himſelfe, (as prudent Monarchs doe from his Example) he gave no *Commiſſions*, but during *Life* or *Pleaſure*; and never entruſted the Multitude, but ever one man with the Charge of his Authority; and perpetually (*as a King*) had the choyce of his own *Officers*. Thus it was during the time of the *Judges*; whoſe Government (though Monarchical, *God* never enſtamping his *Image* upon a Plate of many pieces) yet being but for terme of life, appertaineth not properly to this Diſpute in this place.

2. This Patterne he ſet unto *Kings*, for the after-times of his Receding from the immediate Adminiſtration of his *Regality*; as he was forthwith enforced even from the Beginning of the World, in mercifull Compaſſion of the generall unfitneſſe of mankind, to endure the Purity of his Soveraignty over them in all the reſt of the Nations: yet ſo, as when he ſhould divolve

Divolve and Entail his Authority, (which he never left Elective) he would himselfe make choice of the Stock, upon which he would Engraffe his perpetuall Authority; to teach all those (for ever) who will call themselves by his Name, or be accounted his People; that Primogeniture is his Ordinary way of Election, which he hath promised under Christianity shall not faile, (as will appeare, *Chapters* 8. and 9.) Thus it was Constituted from the Beginning, and Mankind was not to disturb it, unlesse he sent his Extraordinary Commission. It was at the first placed in *Adam*; designed unto *Kain*, (as the extent of the words before handled, doe demonstrate) and afterwards (in the Ordinary course) to descend to the *First-born*, by the Eternall and Universall Law of Nature, (to wit, *Mishpat*) as *Deut.* 21. 17. *For he is the first of his strength*, (as having the Tacke of the *strong God*,) *and therefore, the Right of the First-born is his.*

3. This is the Doctrine of the Scriptures, in this great Point: they that will doe otherwise, must look otherwise to Justifie it, then by the Word of God; which, I dare not admit a thought, that all Mankind may presume. I shall therefore passe over the time of the Judges, who were as high Stewards unto him the King, while for about foure hundred yeares he was in teaching Kings, and also all those, who for ever will be his People, that the Kingship, which in Mercy he would afterwards settle, in, and over Mankind, should be and remaine for ever his own; notwithstanding, that for the Ends displayed in the last Chapter, he was content to recede from the immediate Exercise of that which was his, and no ones else; and of our own Bone and Flesh, to establish in his own place, those who might most conveniently Administer his Power.

4. So that now I come to Treat of that setled Forme of Government, which *God* (who onely hath Right to dispose of that which is so peculiarly his own) Established for ever amongst his owne People; and that was Just, and perfect Monarchy. Of which onely (and of no other Form any where, or at any time) he was Author; (the Reason will come to our hands here- *Chap.* 12. after) and this, when by Lot he chose out *Saul* from all the Families of Israel, upon the Petition of the People unto *Samuel*, 1 *Sam.* 8. 5.

5. The sinfulnesse of which Petition, men much mistake: it lay not in the *Quid*, or *Matter* of it, (according to that of *Deut.* 18. 17. *The Lord said, They have well spoken, in all that they have spoken:*) but it lay first in the *Quando*, the circumstance of time, when it was desired; which since the times of *Moses* and *Joshua*, could never have been so wretched: for during the meane space, no man had done, or could administer the place of *God*, with greater Prudence, Uprightnesse, and Successe, then *Samuel* had done it. But their grave Pretexts of their foolish *Feares* and *Jealousies*; when they had such a *Prince* whom Envy it selfe could not distaine; when they ought rather to

have gone beside themselves with Dutifull Gratitude, then with Scandalous Providence; was that, which was a prime part of the sin of their Petition.

6. Secondly, adde unto this Circumstance the personall Frowardnesse (those of these) of each of mankind, against being Governed; which at that time *Epidemically* possessed the whole multitude of Israel. They thought, (which is ever the Wisdome of Fooles, and of the Multitude) that to be Changed, was to be Bettered: and pity it was they should have found it otherwise, then ordinarily befalleth such; it was (indeed) Government, which their Impatience would cast off, while their transparent Subtilty would be seen, but against the Governors: Which *God* saw, and answered, *It is not Thee but Me, that they have Rejected.* They shall have what they Pretend, though not what they Intend.

7. For to cast off *Elohims* Government, so long as *Elohims* Creation stands, is a thing impossible; there can be in his Worlds by him Created, no *Dominion* but His; where ever there is any Power of any Government, in Heaven or Earth, in Kingdome or Church, it must be *Divine.* And therefore, *God* saith; *Hearken unto them, in all that they say unto thee: but* withall, *shew them* [*Mishpat Hammelech,*] *or the Eternall and Just Law of Monarchical Dominion:* משפט המלך My farewell Favour, and the last that (upon my further Recesse from them) I will in this kind vouchsafe unto Man for ever. This we may undoubtedly conclude, that since the Power of Government is *Absolutely* and *Onely Gods*; and that since he hath ever from the *Beginning*, disposed of it after this manner; and hath ratified this his Constitution in his Eternall and Unalterable *Gospel*: that this is the unchangeable way of the *Immutable God*, which they that are weary of, may turne out of, and take a fall in their own.

8. Otherwise, then with the Circumstances and Considerations above-said; the Petition for this glorious Favour of *God* (to give them a King) had not been sinfull. It was one of the Highest of *Gods* Promises to *Abraham*, *Gen.* 17. when he changed his Name, and renewed his Covenant with him; to wit, that of *Gen.* 12. 2. *I will make thee a great Nation; and thou shalt be for a Blessing. I will Bless them that Bless thee; and Curse them that Curse thee: and in thee shall all the Families of the Earth be Blessed.* To this (here) God addeth, That *he shall be a Father of many Nations, and* (as the Glory hereof) *Kings shall come of thee:* (and the Top of all is, the Perpetuity of this Covenant,) *Moreover, I will Establish this my Covenant between Me and Thee, and thy Seed after thee, in their Generations, for an everlasting Covenant.*

9. Of which Promise, this is the Crown; that Kings (to wit, of the Converted Gentiles unto the Christian Faith) should spring out of him; implyed in the change of his Name to *Abraham:* and those eminent in Religion and Piety, as the Embellishment of this Crown. Amongst whom, ours is not the least Glorious, whose Gold hath been now seven years in the Fur-

nace;

nace; and his precious Luſtre ſo long under the Poliſhers. The Riches of Medals conſiſteth not in the Bulk (which thoſe, who looke not ſeriouſly into the mirrour of Gods Word, can hardly diſtinguiſh from ordinary Statures, being viewed by the old eyes of this World) but in the Impreſſe of *Gods Image* in them.

10. That which makes every particular man a *little World*, containing (in a more precious Cabinet) all the perfections of the (leſſe Artificial) greater, is *Elohims private Image*. And ſo, that which ennobles the King above all others, is the publike Character of the *Image* of *God* in him; which ought of us, for that Reaſon, to be more ſacredly valued, then all the Lives and Livelihoods in the leſſer Worlds of a whole Kingdome. Man himſelf being as a thing of nought, in himſelfe not worth the preſerving, (much leſſe that for him the Inanimate World, or that of Vegetables and Senſibles, ſhould be preſerved onely for him) but onely for the Preſervation of the *Creators Image* in man: which is that which gives Aptitude unto Dominion. Let that be preſerved (as it ſhould) and man hath title to the World, and the benefits thereof; that being loſt, he loſeth it and them. Of ſo great Concernment is the King unto the People; as will follow in the next Chapter.

11. In this, the Evangelical Prophet (*Iſa.* 60.) exulteth, that Chriſt ſhould have a Seed or Race of Chriſtian Princes, who ſhould bring in to Him the Riches of the Gentiles; and in thoſe of their Kings, erect his Throne. Thus the dying Patriarch *Jacob* ſolaced himſelfe with joy, in his Spirit to ſee the dayes, when out of his *Judah* ſhould iſſue a Royal Line to reach unto *Shiloh*: it had been then no wicked Petition, if Circumſtances had been right, and Honeſty had managed it; but the failings in theſe particulars, made it to be blamed by God, and his ill rewarded Deputy. *Vide Iſa.* 49. 18. *&c.* *Gen.* 49. 10.

12. And this is further manifeſt, *Deut.* 17. 14. whence may be concluded, more then a bare Permiſſion for the asking of a King; for therein is implyed a Prediction, that they ſhould be ſo governed: and Rules are ſet down for the ſame, containing all the Limitations, which his *onely King* (the *Lord* of *Hoſts*) is pleaſed to lay upon him. And if it be madneſſe and folly to attempt after a Prince, (as *Eccleſ.* 2. 12.) *For what can the man doe that cometh after the King?* Certainly, it is more deſperate to doe it after *God*: to dare to bound him that holdeth the place of *God*, further then his *God* hath bounded him. So likewiſe are their directions, concerning the Election of Him, which the People of Iſrael well remembred; and therefore, they went not about to make a King themſelves, but came unto the Lords Prophet, with a, *Give thou us a King to Judge us, like all the Nations about us*, 1 *Sam.* 8. 5, 6. As alſo there is a particular Injunction laid upon him concerning this Book of *Deuteronomy*; to write it out, and to meditate in it all the dayes of his life, Verſe 18.

13. Which gives me the boldneſſe to conjecture, that if that which was deli-

word, 2 *Kings* 8. 13. &c. (was not it or the briefe of it, as might with great probability be asserted out of the words) This particular Book of *Deuteronomy*, was that which was mentioned, 1 *Sam.* 10. 25. which *Samuel* wrote out, and happily finding the King respectiesse of it, laid it up *ad faciem Domini*, before the *Faces* of *Jehovah*; to wit, in the *Sanctuary*. But if it were of that purport, which a man of this last Olympiad pretends, (who never saw it, saies it is lost, and yet can tell what was in it) probability would difficultly admit that God should suffer it to perish, unlesse he meant the perishing of the Peoples Liberty with it. At least wise we cannot imagine, but that recourse would have been had to it, or mention made of it, upon differences between the Prince and the Subject; and particularly in *Rehoboams* case with the ten Tribes: for in all that time between *Samuel* and *Rehoboam*, the Sanctuary had not been violated. But without all doubt, the Book that the King was required to Transcribe and Study, was no other then this: for the words are [*Mishne Hatorah azoth,*] which the Septuagint renders, he shall write [*this Deuteronomy*] into a Book. And without all question, this was it, which *Joshua* read in the eares of all the People, *Josh.* 8. 32. for it is expressly so by Name set down in that Text.

καὶ ἔσται ὅταν καθίσῃ ἐπὶ θρόνου τῆς βασιλείας αὐτοῦ καὶ γράψει τὸ δευτερονόμιον τοῦτο εἰς βιβλίον, &c. *And it shall be that when he shall sit upon the Throne of his Kingdom, he shall write* [this Deuteronomy] *into a Book, &c. Deut.* chap. 17. 18.

14. From whence it is abundantly evident, where the sin of the Israelites lay, in asking of a King. The Kings Power is set downe from Gods owne mouth, 1 *Sam.* 8. 9. &c. *Hearken unto the voyce of this Prophet; howbeit, shew them* [*Mishpat Ha-melech,*] *The manner of the King*, say you? [*Mishpat* comes from *Shaphat*, which signifies to Decree, or Pronounce a righteous Law or Sentence: and is in its Latitude, the universall Law of Just Reason, for the regulating of all men and their actions. Of this, *onely God* is the Adequate Law-giver, as *Deut.* 1. 17. and the onely high Dispenser of, and with it; which (whosoever have to doe with it) is and remains *Gods*, and not mans for ever. And thus it is applyed in multitudes of places in holy Scripture; so *Psal.* 50. 6. *Elohim Shaphet Hu: Elohim is Judge himself, or alone.* And *Gen.* 18. 35. *Shall not the Judge of all the world doe Mishpat?* And certainly, if there were a word of greater Exactnesse for the Expressing of true Justice, by Divine or Humane Wisdome to be found out; *Gods* Title to the Judicature of the World would deserve it. And *Mishpatav*, his Judgements are in all the World, *Psal.* 105. 7.

משפט המלך

אלהים שפט הוא

משפטיו

15. Here then it comes out of *Gods* own mouth; *Shew them my just and eternall Decree concerning the Power of the King.* Some (as if it were here, onely set down for fashion sake) will have it to import onely *Manner*; but wheresoever in Scripture it signifies *Manner* or *Custome*, it ever signifies at the least such good *Manners* or *Customes*, as have passed into the *Nature* of *Laws*; it is still according to its own nature, *Actus rationalis, rite judicantis:* and in such indiffe-

rent

rent cases as Custome hath Power to determine about, wherein pettish singularity is sinfull. Thus 2 *King.* 1. 7. the Prophets using to weare rough or hairy Garments, Custome transferred it into the condition of a Law; and by this their Garb, their Profession was Externally and Reverentially differenced from other mens: which was the Reason why *Ahaziah* (in that Text) enquired of his Messengers concerning the *Garb* (which he calls *Mishpat*) *of the Man they met with*: and upon their Answer to that his Question, he knew that it was *Elijah*. And in this signification also, this hath beene the Garb of the Supreme Power ever since the World began. The word (as used in divers places) importeth divers particulars, but all flowing from Legal and Rational Power. He that desireth the truth, let him (with me) take them all into his consideration; and the Result will be the Truth, and the whole Truth.

16. Sometimes, the thing that it directly pointeth at, is δικαίωμα, and so it is in this place; as the *Septuagint* (whose Translation *Christ* and his *Apostles* honoured, by their most frequent use thereof) here render it. Sometimes it is δικαίωσις, Justification, or Absolution, given by the Law, or by Him whose Word is Law. Sometimes δικαιοσύνη, Righteousnesse, the Requisite of this Law. Sometimes πρόσταγμα, the Ordination, or Composure according to Law. Sometimes βουλὴ, the advised Prudence of Law. Sometimes κρίσις, the Operation of Law. Sometimes κρίμα, the Execution of Law, or Punishment issuing there-from. Which (neglecting all the rest) divers snatch at in this place, as if there were nothing else in it, but the Execution of Gods Curse upon the People for thus desiring a King. I deny not, but that God did looke into, and intend (with other the Importances of this word) this particular Judgement; but (according to the rule of his owne Wisdome) he tooke in all the rest also.

17. That which here in the place is aimed at, (with the most *Authoritative Septuagint*) is δικαίωμα, which the ancient Latines rendered by *Jus*, which in English importeth *Just Right*. And Just Right he (and no man else) must needs have, who is assumed by the righteous *Lord*, into Communication and Communion of that *Power* which is *Gods*, and not any mans, or all mens.

18. In a Secundary way also, it designeth *Manner* or *Custome*; but it was not Manner or Custome which made this a Law: but it was Law that made it a Custome. It was a Custome as old as the world; *Sic fuit ab initio, Thus it was from the Beginning*: witnesse all Humane and Divine Records thereof. All Nations having so much of the Ancient Religion in them, as to embrace this *Mishpat*. So in the 20. Verse, *We will be like all other Nations, and our King shall Judge us. Ushpatanu*, the Word is. ושפטנו

ἔθισμος.

19. So likewise, here is δικαίωσις, and it is *God* that *Justifieth*, and ever will his owne *Donation*. It is *Gods Power*, and therefore must be unlimited, but by *God*: and the *King* himselfe cannot be justified from *Prophanenesse*, if

(with *Esau*) for the neceſſity of *Pottage*, he part from his (for ever by GOD juſtified) *Birth-right*: of his owne, he may and ſhould indulge; but of that which is GODS, man may not *Sacrilegiouſly* take, nor he *Puſillanimouſly* give.

20. In the next place, there is in it δικαιοσυνη, *Righteouſneſſe*; and the greateſt Righteouſneſſe that may be, that this Power ſhould be (as here) Unbounded: for that Power which is (otherwiſe then by GOD) tyed up from doing evill, muſt alſo of neceſſity (upon acceſſary emergencies) be ſtraightned from doing of good, when there is moſt need of good; then will a narrow Commiſſion ſpoile all: as eaſily ſeen by ſuch a one, given to a Generall at Warre, who muſt deſerve Death for doing good beyond his Patent.

21. Here is alſo σχημα, the moſt *exact Form* of Government that may be, anſwerable unto the Patterne of Celeſtiall Governance; where onely indeed is the Beauty of Perfect Monarchy: unto which, Earth ought to conform, as man unto GOD, whoſe Private *Image* he beares; as the *King* unto him whoſe double Repreſenter he is; as he is GOD, and the King of the World: whoſe Power, the Angels his Magiſtrates deſire to Obey, not to Limit: whoſe Glory, they account it their Glory to Encreaſe, not to Diminiſh; and rejoyce to ſee us like themſelves: doing his Regal will on Earth, as they doe it in Heaven.

22. Apparently alſo here is βυλη, the *Prudence* of this Law; for it is inconſiſtent with the high condition of Divine Power to be in many: by which meanes (to the diſhonour of the GOD of Unity) it muſt be ſubject to Bandies and Diviſions, and be imbaſed by communicating it to many. Many Counſellors, as many Angels, may doe well; but *One King* as *one* GOD, muſt command all; and freely diſpenſe the *Spirit* of his *Power*, to whom, and as he pleaſeth: whoſe *Angels* none can be, but as they are ſent by him.

23. Here likewiſe is κρισις, the *Judiciary Power* of this Law; as in the place of GOD to give Being unto *Lawes* for man, and finally to decide the Deciſions of others, delegated by and under him: to decree every one to his ſtation, and to make uſe of them and theirs, for the Preſervation of what GOD Created for himſelfe, and entruſted to him: as Magiſterially to *lead the People in*, and in Peace to Judge them; ſo to denounce Warre, and to enjoyne them to Aſſiſt him.

24. In *Miſpat* alſo is κρισις, the *Power of Execution*, for all this, by the puniſhment of Neglecters, Contemners, or Reſiſters; and *He* (be he a *Saul* or *Nero*) *beareth not the Sword in vaine*. Theſe are GODS *Prerogatives*, and cannot be in a fellow Creature, but by GODS *Donation*; and if he gives theſe away from himſelfe, he leaves himſelfe no Subjects; and if he keep them in his owne hands, he muſt for more then forty yeares be *grieved with our manners*; *and enforced to ſweare in his wrath, that none of us ſhall enter into his reſt*: or elſe by holding his Peace, be eſteemed *like one of us*; and an approver of our wicked-

wickednesses. But whether he will execute his Dominion, by good or bad Princes, he is not bound to account: the World is not great enough to question him; nor good enough to encline him; nor wise enough to suffer what they cannot hinder: onely, knowing enough to pull down ruine upon their own heads, and bold enough to put it into practice.

25. Now, concerning that which hath been herein delivered, the right understanding of the word *Mishpat* is of wonderfull importance, *Psal.* 36. 6. *Mishpatecha Tehom Rabba, Thy Judgements are* Abyssus multa, *a great Deep, for the preservation both of Man and Beast.* And the observance thereof is accordingly, of high concernment; and the Spirit of GOD hath set a brand upon those who will not give heed thereunto, *Prov.* 28. 5. *Wicked men will not, shall not understand Mishpat:* to wit, those who are evill men in Saint *Peters* two Acceptations, (both prepared for destruction) either out of the evill of busie *Ignorance*, or the evill of careless *Instability*. But much more then, they who out of prepossessed wilfulnesse, are resolved either so to understand it as will serve their turnes; or else all GODS Cautions shall not serve its turne: but *a witnesse of Belial* [*will scorne*] *Mishpat, Pro.* 19. 28.

משפטיך: תהום: רבה לא־יבינו משפט יליץ

26. Secondly, concerning the Latitude thereof; all the Acceptations abovesaid, are knowne significations of the Word; and by these hath the Learned *Septuagint* occasionally expressed it, according to the prime and particular Aspect and Interest of the severall Texts, wherein the *Spirit* of GOD hath made choice of it. But in this particular I shall spare my Reader, unlesse Particulars be called for; then to the advantage of this Cause it shall be seen in fifteen more.

27. Thirdly, *Mishpat* is the peculiar and Honourary Law of *Elohim*, the Creator of all things, for the reasonable Ordering of the world: for the manifestation whereof, enough hath been said; but might further be evidenced by the production of above an hundred severall places of holy Scripture; Whereof some few will necessarily appeare in the progresse of this Discourse. And as the thing it selfe, so the τάξις, or *setting in order*, of one over another; of those, by whom this his owne Power is under him to be executed, is also of his Prerogative: the Positive part whereof, is properly called *Chok*.

28. Fourthly, he (who may chuse his owne Officers) hath in this particular disposed of this his Prerogative over the People, unto Kings; and hath communicated unto them of his Spirit, and unto Inferior Magistrates of their Regal Spirits: as, *Isa.* 28. 5, 6. *In that day shall the Lord of Hosts be for a Crowne of Glory, and a Diadem of Beauty, unto the residue of his People; and for a Spirit of Mishpat unto* [*Him*] *that sitteth in Judgement: and for Strength unto them that drive the Battell unto the gate.* So that *Mishpat* is no particular designe for the rigorous Execution of GODS Judgements upon a sinfull people, (as they

say

ſay in the caſe of *Saul*) but the Generall and Naturall Right of all *Gods* Deputies, over all his People.

29. So it was Propheſied of before hand, for good *Hezekiah* and his Princes, *Iſa.* 32. 1. So in the Benedictive Prayer of King *David* for his Son *Solomon*; whom (by GODS direction) he deſigned his Succeſſor, *Pſal.* 72. 1. *Give thy Miſhpati, Oh Elohim, unto the King; and thy Juſtice unto the Kings Son: and ſo in Juſtice he ſhall judge thy People, and deliver the Afflicted in Miſhpat. Then the Mountaines ſhall bring down Peace unto the People, and the Hills in Righteouſneſſe. He ſhall give Juſtice unto the afflicted People; he ſhall be a Saviour to the ſons of the Poore, and ſhall breake in pieces the Oppreſſor.* And ſo, *all ſhall feare thee ſo long as there is a Sunne; and the Generation of generations, ſo long as the Moone ſhall ſhew her face.* And this (in this Point) is GODS onely Eternall, and Perpetuall Conſtitution, for the Government, Peace, and Proſperity of the World.

30. And this his Prerogative is viſibly derived unto Kings, in their being made the *Lords Chriſts* in their *Anointing*; as *Saul*, 1 *Sam.* 15. 7. *When thou waſt little in thine own eyes, waſt not thou made the Head of the Tribes of Iſrael? For* (it is cauſally ſet down) *the Lord Anointed thee King over Iſrael.* And this was it, which when he turned Tyrant, kept all his Subjects hands in awe of him. And this Name of *Anointed*, (as an addition to the Name of *Elohim*) was (in honour of him) communicated to all the Adminiſtrators of the Dominion, of the ſecond *Perſon* of the *Trinity*, then declared (in due time) to be made man, who are called *his Fellowes*, *Pſal.* 45. 8.

31. So were all they, who came in, in former times by GODS *Extraordinary Donation*: ſo are all they who come in now by the *Ordinary* way of Legall *Deſcent*. Since the Heathen *Cyrus* was by GOD himſelfe declared to be of this Society; though it be known, that amongſt the *Perſians* there was no ſuch Cuſtome at all, as *Anointing* their Kings; the Royall Dignity, (without the viſible Ceremony) enrolled him into the *Name and Fellowſhip of Chriſt*. *Meſſiah* in *Hebrew*, χριστὸς in the *Greeke*, *Chriſt* in *Engliſh*; all ſignifying but *Anointed*. Neither need I to enlarge my ſelfe (here) to prove, that what was (here) extended to King *Saul*, was Royal Power, indifferently on all Kings conferred. Thus ſaith one who well knew, *Prov.* 8. 15, 16. *By the ſecond Perſon in Trinity; the Eternall Wiſdome and Word of the Father, Kings* בי מלכים ימלכו indefinitely, (and therefore all Kings) ſhall *Reign; and Princes* [Shophte] ושריבים *ſhall ſit Judiciarily ſet over the Earth.*

32. But to proceed in the Story of King *Saul*; concerning his *Arbitrary, Occaſionall, Irreſiſtible Power*, delivered in the eleventh and the ſucceeding Verſes of the 1 *Sam.* 8. I deſire not to recount, but rather that others would uſe their own eyes, and ſadly examine by thoſe which are there expreſſed, the pretended Uſurpations, which have coſt ſo much Bloud among us. But כל־שפטי ארץ

here

here mistake me not, as if I went about to make a colour, that what the Prince may doe in case of Necessity, he may doe at pleasure: where the King onely against the People, not against GOD, is made Judge of his own *Necessities*, when to make use of his Subjects *Persons* and *Estates*; which they may not with-hold or withdraw, when he calls for them. As upon perill of *Elohims* high displeasure, he may not call for them, but when indeed he hath need of them; nor make use of them, but as he will be accountable to *his King*; who hath Power over him, as he hath over the People. As appeareth in the case of *Jehojachin*, *Jer.* 22. 1,2,3,4,5,13,14,15,16,17,18,19.

33. So is here set down, not what *Saul* may do by GOD unpunished; but what he may do, by man unresisted: for GOD, who will not endure his own Power in the *King* to be *Questioned*, because it is His; will (because it is His) much lesse endure, that his Power (as unjustly used) should deserve to be *Questioned*. And GOD (who is never unjust, when his Deputy may be) will be sharper in his Returnes unto the *King*, then the *King* can be in his Oppressions over his People; but he will in no case abide the People to Judge his Power: of whose *Arcana Imperii*, his secret Prerogative it is to discerne, when to doe good, by good or bad Princes. For People may be so bad, that good Kings (whom they deserve not) may make them worse, which he desires not; they can never be so good, but wicked Kings may burne out their drosse, and make them better: which is the chief aime of him who is Good-it selfe.

34. Most ordinarily, the worse men are, the more impatient they are of Government; and Princes are not the lesse hated of those who are mischievously minded, for their being good. And the People who are good and taught of *Christ*, can make benefit from, and rejoyce under the worst: so that, unlesse *Wickednesse* it selfe cause Hatred against *Wickednesse*, onely good *Kings* are like by this *Ostracisme* to suffer, while none can be secure. But granting Resistance of any, it is inevitably cleare, that GODS *Prerogative* is invaded; and he not left at liberty when to make happy a good People, by a good King: and to punish a wicked People by setting a wicked man over them; as it is, *Psal.* 109. 6.

*Pessimus quisq; asperrime rectorem patitur. Salust.*

35. Neither need I, neither will I put him that differeth from me, to prove, that this of 1 *Sam.* 8. 18. viz. *And you shall cry out at that day, because of your King; and the Lord will not heare you*, (which was the last remedy that was left unto the People, and certainly needed not, if they might have made Resistance) was GODS requitall of their (Circumstantiall) wickednesse, in asking a King (at that time) as if there lay no *Appleale* from the King, since it lieth onely unto GOD, who will in no case permit Resistance of that Power which is His. Who will give us leave to pray against the Temptation of Persecution; but so, that he strictly requireth us (as to submit in our Bodies and Estates, so in our Soules) to *pray for* our *Persecuters*: against

whom (out of his Justice) he will Vindicate us. Who delighteth most in his Children (and then with speediest effect, will answer them in what they need, but may not presume to aske) when with absolute Obedience, they pray according to his Direction, though it be against his Resolution.

36. Thus for the Life and Prosperity of the Pagan Tyrant *Nebuchadnezzar*; and of his Lascivious Prophane Sonne *Baltasar*, (whom GOD was resolved to destroy) his People were directed to pray. Thus when *Saul* was (indeed) in GODS Decree cast off from the Kingdome, for invading the *Function* of the *Priest*, (where observe that Intrusion upon the Office was more notoriously censured by GOD, then killing of the innocent Priests) 1 *Sam.* 13. 13. and afterwards positively Abdicated, for his sparing of the *Amalekites*, 1 *Sam.* 15. 26. *Samuel* continued his Mourning for him, untill the Lord restrained him, and sent him to Anoint another.

37. Nor doe I see how man may make triall, either with his owne, or other mens Money or Bloud, (since GOD hath given us his revealed will, for the Decision of all our Controversies) what is the secret will of GOD, (who dwelleth in the Cloud, whither no eye can reach, nor ought to attempt it) whether (when he setteth up, or permitteth any unjust Prince) he would have the Tyrant to take down the People? or the People the Tyrant? The Spirit of Prophesie I can discerne in former times; but I thinke it the Spirit of Presumption in these. But I hasten.

38. But in the *History* of *Saul* (the two grand Businesses being by others, with exact Wisdome and Piety transacted) there remaines nothing for me but the gleanings. My first place thereof shall be, 1 *Sam.* 9. 16, 17. *To morrow, I will send thee a man out of the Land of Benjamin: Him shalt thou Anoint to Governe over my People Israel: He shall* [*Save*] *them out of the hands of the Philistims: for I have looked upon my People, and their Cry is come up unto me. When Samuel therefore saw Saul, the Lord said unto him, See this is the Man, concerning whom I spake unto thee; He shall* [*Rule*] *my People.* Whence it is evident, First, that their sin in demanding a King was but Circumstantial; the cry of their Miseries was louder then the cry of this, and all other their sins; they were still his People. Secondly, that to have a King is a Blessing, and not a Curse. Thirdly, that by his Office, the King is Assumed into part of the Commission of *Jesus*, as the Peoples Earthly *Jesus*; so the word signifies, [*He shall Save:*] into the Society of *Christ*, him shalt thou *Anoint*. Fourthly, that his Office is to *Rule* the People; not to be *Ruled* by them. The word is *Jaghnitsor*, and *Gnatsar* signifies, *Clausit, Cohibuit, Coercuit, Detinuit: Ne quid pro voluntate suâ ageret:* to wit, so to shut up, and detaine a man; so to bridle and restraine him, that he may not doe what himselfe willeth; but must in all things submit unto the others Commands.

והושיע את עמי וה יעצר בעמי

*Coercebit Legibus subditos, nè quid agant sine permissione. Shindler in Gnatsar.*

39. Secondly, when *Saul* was chosen by the Lords Lot; the People were of three conditions. The Generality (for they were called *All the People*)

*ſhouted for Joy; and cryed,* GOD *ſave the King*; or let GOD be his *Saviour*, that he may be ours, he being over us, that which GOD is over him. The Few were of two ſorts, and contrary minded; as being touched by two contrary Magnetick Attractives, they moved towards the two Oppoſite Poles: the one to the right hand, the calme South; the other to the left, the unruly North; in the ſides whereof, their Lucifer ſitteth.

40. Thoſe who immediately upon the deſignation of *Saul* to the Kingdome, and before his Inveſtiture therein, went to the *Right*; are recorded Verſe 26. *And Saul* (as yet a private man) *went home to his* (private) *houſe at Gibeah; and there followed him a Band of men whoſe heart* GOD *had touched.* Thoſe who moved to the left, are deſcribed Ver. 27. Firſt, by their Father the Devil, [*But the Children of Belial.*] Secondly, by their Filiall Conformity, unto that their Father: Herein, firſt, by their verbal Declarations, of Fears and Jealouſies; *How ſhall this Man be a Jeſus unto us*, or *ſave us?* Secondly, they ſtood upon, firſt, their *Liberty*; they deſpiſed to be his Homagers: Secondly, their *Propriety*; all was their owne, they would part with no Coat and Conduct Money, to appoint him, as became a King. That which my ſoule deſires to have obſerved hence; is a ſerious conſideration of what begets for Satan and Hell; and what are differentiall Notes of Heavens Generation; whoſe hearts GOD toucheth here, that he may Glorifie them hereafter.

41. Thirdly, when (as *Chap.* 11.) *Nahaſh* the King of *Ammon* beſieged *Jabeſh Gilead*, and it went ſore with them; upon the tydings (as he was bringing home his Cattell) like a private man, without the thoughts which the *Holy Oyle* might have infuſed into him; and without the Habiliments of Majeſty, which the Peoples Allegiance ſhould have Tributed to GODS Elect, Verſe 6. *The Spirit of* GOD *came upon him, and* (with an Internall Commiſſion of Array) muſtered up the Forces of his Royall Zeale: *and he tooke a yoke of Oxen, and hewed them in pieces, and ſent them throughout all the Coaſts of Iſrael, by the hands of his Meſſengers; and Proclaimed, Whoſoever cometh not out after Saul and Samuel, ſo ſhall his Oxen be ſerved.* And this was no more then he might juſtifie; for GOD did it for him in the very next words: *And the feare of Jehovah fell upon all the People; and they came out as one man.* ויפל פחד יהוה על־העם

42. The Spirit of GOD (here) ſayes, it was the *Feare of Jehovah*, not *Elohim*; leſt it might be conſtrued of King *Saul*: or elſe to be the proper act of GODS *Prerogative* and *Power*; not the influence of *Religion* and *Piety*. And further, it was an holy Feare of GOD, not a thrifty Feare for their Oxen; that made all the People come in, to the ſetting up of the Kings Standard. And here, may it paſſe into obſervation, what are the effects of true Religion, and the Fear of *Jehovah* in this kind; and what the contrary muſt be: alſo, what are the *Jura Majeſtatis* herein aſſerted; Power of the *Militia*, and over the Subjects goods. As further, Impoſition of Taxes, and Power of granting free Charter, 17. 25. Power of commanding in the duties of Re-

ligion; &c. 14. 33. Power of requiring Arbitrary Covenants, and Religious Oathes, as in the same Chapter.

43. But I forbear to urge this Argument, (as I said) for that it is already, and invincibly done by my betters: onely thus much I recount; That if it were true (which is not proved) that the People had put on a resolution, with Armed violence, to pursue the Rescue of *Jonathan*; whom GOD himselfe (notwithstanding that the matter of his Fathers Vow was unadvised) picked out for his Fathers condemnation; and whom GOD did (in the end) find out for the Philistims Bows; though no other Fault was found of him Recorded in the Booke of GOD, but Vertues so gloriously eminent, as amongst all the celebrated Princes therein, there is scarce one to be compared with him. Yet since this is but an inconcludent singular example, and that Diametrically contrary, both to evident Precept, and approved Practice, throughout the whole current of holy Scripture: and untill the Peoples Warrant, for so doing, be produced and justified, I cannot but wonder at that Logick, which can quiet Conscience in this so dangerous a case.

44. Fourthly, concerning neglect of Office towards Him, 1 *Sam.* 26. 15. When *David* had (as an Argument that from his soule, he abhorred an Irreligious thought against his Persecuter) found *Saul* asleep, and all his Guard; and but tooke from him (to restore immediately) his Speare and Cruse of Water; He forthwith called out to *Abner*, *Art not thou a man? And who is comparable to thee in Israel? Wherefore then hast thou not kept thy Lord the King?* [*As the Lord liveth*] *you* (of his Guard, all of you) *deserve* (for this) *to die; because you have not kept your Master, the* [*Lords Anointed.*] And here, let no man be so unrighteous, as to protect in his heart against that holy Patriarch; that in this high Asseveration (the usuall Expression of GOD himselfe) loosely or unseriously he tooke the *Name of* GOD *in vaine:* but that knowingly, considering the greatnesse of the Fault, he presumed (what otherwise he durst not have done) with this grand Attestation to unload his soule herein: charging home the Neglecters of the *Holy Oyle of* GOD, and of their own Military Station. Yet so did he acquit himselfe, that by a tacite Insinuation he acknowledgeth, that Himself had been Eternally the *Child* of a far worse *Death*, if he had waged War against his *Lord*.

1 *Sam.* 21. 11. & 22. 9, & 24. 20. & 25. 28. & 26. 25.

45. Notwithstanding, that he knew as well as others, that *Saul* was justly abandoned, and that he Himself had GOD Almighty's Title to the Throne. He being herein an accomplisht Type of *Christ*, who entered not upon his own, either *Kingdome* or *Priesthood*, till Death gave him absolute Possession thereof; notwithstanding the wickednesse of those who held them from him. And this I dare boldly affirme, that neither the *Type*, nor the *Typified*, were in these Relations, either unwilling Agents or Patients.

46. Neither dare I thinke, that the Inspired Pen-man of that Funerall Song

Song (concerning *Saul* and *Jonathan*) called *Keshoth*, or the *Bow*, 2 *Sam.* 1. 18. קשת
(*which he commanded to be taught to the Children of Judah, as a memorial for ever*) did court therein, either man or men, and least of all himselfe. Not reflecting at all upon himselfe with Politick consideration, that the case might be his owne in after times; though some have not so much Religion, as to bury in more godly silence such unadvised thoughts of him, whom the *Spirit* of GOD (who is no flatterer) made choice of, thus to celebrate their vertues, whose Aberrations he (to whom such Cognisences solely doe belong) himselfe did severely punish.

47. In which Hymne, out of truth of heart (otherwise the Spirit of GOD would never have owned it) *David* wept his passionate Raptures; *Execrating* the very *Mountaines of Gilboa*, from ever receiving either *Raine* or *Dew from Heaven*, which should (in any Oblation, as a Perfume and Savour of rest) be returned thither againe. His Reason is, *For there the Shield of the Mighty was cast down; the Shield of Saul, as if he had not been* [*Anointed with Oyle,*] Verse 21. And in the 24. Ver. *You Daughters of* [*Israel*] *weep you for Saul, who cloathed you in Scarlet, with other Delights; and adorned you with Habiliments of Gold.* So that it is not probable, that the forecited words of the 1 *Sam.* 8. from the 10. Verse to the 19. did containe the particular Excesses of King *Saul*; but were indeed, the generall Irresistible Prerogative of all Monarchs.

48. Since it is Truth (not Poeticall Fancy) which the Spirit of GOD vouchsafed to authorise: Since it is set down in generall, for the *Daughters of Israel*, not the *Daughters* of his owne Tribe of *Benjamin*; or of his own, or his Fathers house; Since the Scripture hath expressed more of his Faults, then those for which he was (in his Posterity) Dethroned.

49. But I desire not to build upon Conjecturals; this I may with confidence affirme, that *David* was no Hypocrite, either in this *Song*; or in the forementioned *Oath*; or in his Professions, against an oblique Thought, against his Soveraigne, when he cut off the *skirt of Sauls Robe*. I am sure the Holy Ghost was none; and he it was that testified of *David*, (not *David* that bore witnesse of Himselfe) that *his heart smote him* for it, (1 *Sam.* 24. 6.) And the Spirit of GOD it was, who recorded this Expression for us.

50. And this I may be bold to conceive, that *David* knew the causes why *Saul* was Repudiated; and other his Miscarriages, which were not done in a corner: but *David* had so much *Religion*, (I might say *Christianity*) as not to discover, though in his Persecuter, the spots of that Skin, whereupon the *Lords Oyle* had been powred; much lesse durst he cast dirt upon that *Oyle*. Whereas (with willing Piety) he recorded his Vertues for all Generations, and left GOD (his King) to doe the other. And Oh, may *Christians*, (who have *Christs* more precious example) for ever, doe no otherwise.

51. Lastly, Concerning the act of *David*, in taking up Armes without *Commission* from *Saul*; and particularly about the businesse of *Keilah*: as also

of others, endowed with Extraordinary Commiſſions from God; who onely hath Power to diſpoſe of Dominion; and in whom alone, all Extraordinaries are Ordinary; ſo much hath been ſaid, that it were a generall wrong to ſay any more. Onely give me leave (with due acknowledgements of Honour, and particularly towards the *Author* of that moſt Chriſtian Tract againſt *Reſiſtance of the Lawfull Magiſtrate*,) briefly to interpoſe this my *Levis Armatura*, before ever the matter come, either *ad Triarios*, or *ad Principes*. By whom it hath been Invincibly Eſtabliſhed, that if the Reſiſtance in Queſtion had been tolerable in former times; yet now by *Chriſt* (under *Chriſtianity*) it is declared damnable.

52. It is well knowne, that *David* from the *Lord*, was by the *Lords Prophet Anointed* for that Kingdome; and ſo had Gods Title (if that be worth any thing) unto the ſame: as alſo, that *Saul* was from the mouth of God rejected, and ſo had it not. And yet *David* preſumed not to goe about his Depoſition, or to take away his life, when it was in his power. Whereas *Jehu* (with the approbation of God) ſo ſoon as he was *Anointed*, made haſt, and marched fiercely to the Depoſition and Death of *Joram*, 2 *King.* 9. 13. So that evidently, there is (concerning the preſent Caſe) no more Analogy in this (which I forbeare to diſſect) then in the one former *Scottiſh Fallacies*.

53. But (alas) nothing now *Extraordinary* will be ſeen in *David*; whereas he was evidently *Extraordinary* in his *Unction*: yea, it was *Extraordinary* in him, that being *Anointed*, he did no more then he did. But it being Gods Prerogative *to Plant and Plucke up Kingdomes*; he that will goe as farre as *David* did, muſt be ſure of as good *Commiſſion* as *David* had: and they who will goe further, muſt ſhew better; or elſe abide the Doom of *Chriſt* the Univerſall King. If in the meane time (however they may ſcape others) they Judge not themſelves before the *Great and Terrible Day of the Lord*.

54. For Anſwer to that Queſtion, how it appears that Chriſtian Kings (of theſe times) are the Lord Chriſts? It is the Task of the enſuing Chapter.

*The Concluſion.*

Now (for Concluſion hereof) to ſumme up what hath been delivered in this larger Diſcourſe; wherein is ſet forth Gods faire Impreſſion, of what was in his ſhort written Copy from the Beginning of the World, concerning his Power of Dominion: whereof, this (conſtituted by himſelfe amongſt the former Iſrael of God) was but an Exemplification, not an Alteraion of what was in the Beginning; and therefore, (without his own Interpoſition) muſt continue unto the End.

Wherein is Declared:

Firſt, that the *Petition* of his People *Iſrael*, for a *King*, was not *ſinfull in its Nature, but Circumſtance*; in as much as the Prayer of the Petition, was by Gods Providence predetermined: and the *Rules* thereof deſcribed, *Deut.* 17. 14. *When thou art come into the Land, which the Lord thy God hath given thee; and*

*wilt*

*wilt* (that is, thou mayest if thou wilt) *set a King over thee, [like all the Nations that are about thee.]* Which is, though thou be my peculiar People, yet in this particular, (I having thus Constituted from the Beginning, and bowed all the Nations of the World to Submit unto this Law of Nature and Reason derived from Above) there shall be no difference between them and thee; onely, thou (who hast reason to know [whose the Power of Dominion is, better then they) *Shalt in no wise presume to abuse my Deputy*; as it is, Verse 17. And accordingly; they bespoke *Samuel to make them a King, like all the Nations.*

2. That in this *Apogæum*, or Retreat of God, from the more immediate Exercise of his owne Dominion, to have a *King* (as his Publike *Image*) to Sustaine his Power and Represent his Glory; is on Earth the most Heavenly Gift, which God can give, or Man receive: promised unto *Abraham* (before the Law) as his grand Blessing, and in Him to all the Heires of Blessing. Whence, and in regard of the Represented, *The King is Universis Major*, and of more value then all the People, and all theirs.

3. That the Universall and Eternall; High and Holy; Prudent and Just Prerogative of God, is over all, whom *Christ* hath Redeemed; or *Elohim* Created. Whether conversant above Lawes, and their Enacting, their Interpreting, or Suspending; Continuing or Abrogating; or concerning Persons and their Functions; whether Ecclesiasticall or Civill; Superior, or Inferior: and the Regulating of them in their severall Orders and Employments; for Peace, or War; for Life, or Death: or in relation to things, Holy, or Common; Publike, or Private; in Heaven, or Earth: or concerning Seasons; when to goe the ordinary way, when to use his Prerogative; when this is convenient; when necessary; when neither: for all times, and time it selfe: for Continuing or Shortning; Hallowing, or leaving Free thereof for ever. All these are included for God, in the *Langitude* and *Latitude* of the great Globe of the word *Mishpat*, aforesaid.

4. That (for the Regulating of this World) in the Communication of this word of Prerogative to Kings, is imparted (proportionably) the Supreme Power on Earth, in all Causes; and the onely Power in all Temporall Causes. In which Power, no man, or men have share; but as it is derived from the *King*; as the *Kings* is from God: who never gave Authority to the People to intermeddle with any thing that is his *Peculiar*; which if it belong to any but One, cannot be *Prerogative Royal*. If it belong to the People, then hath God on Earth no Subjects.

5. That the true understanding of the word *Mishpat*, must be fetched from the Scriptures, and the severall places where in it is used. That Error about it is dangerous; and the frequent Interpretations given of it in these Dayes, are Erroneous.

6. That the Names of *Elohim* and *Christ*, Communicated indifferently to

all

all *Christian Kings*, (they having also the Title of the *Lords Anointed*, upon whom the Ceremony is not used) doe Attest together with the word *Mishpat*, whose Power they have; both for *Perpetuity* and *Intangibility*, both betokened in the *Holy Oyle*.

7. That it is most just, that he that is most Just, should be at Liberty for the Exercise of his Justice; and that he that is most Wise, should not have his Wisdome bounded by fond Man: and He who is altogether Good, by those who are altogether Evill; but that he should be left free to Glorifie himself, by bringing Good out of Evill: and when in his Wisdome he thinks good, to doe good by good meanes: or to punish a wicked People by a wicked King, when it concerneth his Justice. Since to those who are his, he can doe as great good, by the bad, as by the good; and the bad are ordinarily made worse by the goodnesse of their *Princes*; and as ordinarily the best *Kings* are the worst used. Therefore, he neither will, nor may trust man to *Question* any; for then either from the Good or from the Bad, none would be endured. But in Conclusion, he will make all to find, that he hath beene most Just; and them in the first place, who have Abused the Power he gave them; or Usurped the Power he gave them not.

8. That it is one of GODS *Secrets*, (above humane Inquisition) for what Ends he setteth up him that will be a *Tyrant*, in his owne place: it is of his *Revealed Will*, that none in that place should be Resisted; for whose Lives and Happinesse, all are bound (for ever) to pray, though they be their particular Persecuters.

9. That unto the King belongeth the Power of the *Militia*; Power over the Subjects goods, in case of necessity, whereof the King (with relation to the People) is sole Judge. Power of Imposition of Taxes, and granting of Free Charter: Power of Commanding in the Duties of Religion: Power of enjoyning Publike Covenants and Oathes Obligatory for all the People, even him that is Heire of the Crowne. And inclusively, in or with these, all other the Points in Question now amongst us, concerning *Regality*.

10. That to undervalue Life and Livelihood, that we may follow and serve Him, whom GOD hath Constituted over us, is an Act of *Religious Obligation*: and is an evidence that we are the *Sons of God*; whereas valuing our *Oxen*, and despising the *King*, is a token of the *Children of Satan*.

11. That neglect of Office and Trust reposed by the *King*, much more Disobedience (when GOD his onely Supreme, commandeth not the contrary,) and Resistance, (which God hath commanded against) and Opposition, which God hath professed himselfe to abhorre; deserveth death though in the greatest of Subjects. The least of those: therefore certainly the greatest.

12. That the *Spirit* of *God* hath ascribed the Prosperity of his People, and the Plenty which they enjoyed, to him who was a *Tyrant*; whom himselfe justly

justly destroyed, to shew that Gods Power cannot but be beneficiall; and hath recorded this acknowledgement by Him, who of all men living was most injured by the *Tyrant*; to teach us, that all men are bound to Celebrate the Vertues (though) of such; and that no man may so much as *Libell* their *Vices*.

*Whereupon my sixth Quere is founded.*

*How, since this Exemplification of Gods mind in this particular, Man may presume to challenge contrary to the Expresse of God?*

*Mine Arguments in Forme are these.*

*First, that the sin of the Israelitish People, in asking for a King, was not Substantiall, but Circumstantiall.*

*That which God in his Secret Will had fore-appointed, and promised in his Revealed Will, and had (in this) given directions how it should be done: Circumstances abated, was no sinne to aske.*

*But, that the People of Israel should have a King, was that which God had fore-appointed in his Secret Will, had promised in his Revealed Will; and had therein given directions how it should be done.*

*Therefore, that the People of Israel should have a King: Circumstances abated, was no sinne to aske.*

*Secondly, that to have a King, neither was, nor is a Curse, (as if he were only an Executioner of Gods wrath) but the contrary: as* Chap. last.

*That which was the promised Glory of* Abraham, *when his Name was changed; which was the promised Glory of Christ also,* Abraham's *Seed: Neither was, nor is a Curse upon any People, but the highest of all earthly Blessings.*

*But, to have Kings (to succeed as out of him) was the Glory of* Abraham, *when his Name was changed: And that the Kings of the Gentiles as his adopted Seed should administer the Power of his Throne, so long as the Sunne should endure; was the promised Glory of Christ.*

*Therefore, to have Kings that should succeed out of* Abraham, *and as the adopted Seed of Christ to administer the Power of his Throne, neither was, nor is a Curse, but the highest of all earthly Blessings.*

*Thirdly, that the King is in Power greater, and in value more considerable, then all the People.*

*He that hath the Power of God over the People, their Lives and Livelihoods; is (in respect of Power) greater then all the People; And he that hath (in respect of them) the double Portion of Gods Image, is of more value then all they and theirs.*

*But the King, as King, hath the Power of God over the People, their Lives and Livelihoods: And the double Portion of Gods Image, in respect of them.*

*Therefore, the King, as King, is in respect of Gods Power and Image, greater, and of more value, then all the People, and all theirs.*

Fourthly, concerning the Procession of Regall Power, from the Beginning, untill, and since the times of Saul.

That onely Forme of Government, which the onely Wise, Powerfull, and Immutable God, Constituted from the Beginning; which was received by all Nations; which was petitioned for by his own People; and by God assented unto in all that they asked; which in no particular from the Beginning of Genesis, to the latter end of the Revelation, He (without whom, none can) hath Reversed, but in many places of both the Testaments hath Ratified and Confirmed: Is that Forme, which for the Administration of Gods owne Power, all Nations and Men ought for ever to submit unto.

But, the Irresistible Regall Supremacy of the King over all the People, and next under God: Is that onely Forme which God hath constituted from the Beginning, which all Nations, &c. and which Himselfe never reversed; but, &c.

Therefore, the Irresistible Regall Supremacy of the King over all the People, and next under God: Is that Forme, which for the Administration of Gods owne Power, all Nations and Men ought for ever to submit unto.

Fifthly, That the Interests of the word Mishpat, are indifferent to all Kings.

That Power, which out of the Generall Prerogative of God (the Originall of all Prerogatives) over the whole world, (viz. for giving of Lawes for the Regulating of all Persons and Personals, at all times, in all places, and over the Lawes themselves) which is included in the Word Mishpat; which is communicated indifferently unto all Kings, and Exemplified in King Saul: Is (or ought to be) the just Right of all Kings of the Earth, for the Regulating thereof in Gods stead.

But the Irresistible Supremacy of Kings: Is that Power which out of the Generall Prerogative of God, &c. for the said Intents and Purposes, &c. which is Included in the Word Mishpat; which is Communicated indifferently to all Kings, and Exemplified in King Saul.

Therefore, the Irresistible Supremacy of Kings, (as is here specified) Is (or ought to be for ever) their Just Right, for the Regulating of the Earth in Gods stead.

Sixthly, concerning the Commentary which God hath given upon the Word Mishpat; in, and by which we may discover the Importances contained in the Latitude thereof.

Those Orders which God hath Expressed in the Exemplifications of his mind, concerning the severall Acts of his Power of Dominion, contained under the word Mishpat, upon the putting thereof first into Practice: Are (against the contrary thereof) to be presumed to be Gods perpetuall Rules for Mans submission to that Power of Government which is Gods.

But, that the Prince should be Judge of his own Necessities; that he should Rule the People, not the People Him; that he should not be Resisted, should be turne a Prophane Violater of Religion; an Exhauster of Innocent Blond; an Invader of Mens Proprieties: Are those Orders which God hath Expressed in the Exempli-

emplifications of his mind, concerning the ſeverall Acts of his Power of Dominion (contained under the Word Milhpat) and upon the putting thereof firſt into practice.

Therefore, that the Prince ſhould be Judge of his owne Neceſſities, that he ſhould Rule the People, not the People him; that he ſhould not be reſiſted, ſhould he turne a prophane Violater of Religion; an Exhauſter of Innocent Bloud; an Invader of mens Proprieties: Are (againſt the contrary thereof) to be preſumed to be Gods perpetuall Rules, for mans ſubmiſſion unto that Power of Government which is Gods.

Seventhly, that God herein is not unjuſt, nor man hurt.

That God who hath reſerved Exacting, Cruell, Irreligious Princes, onely for his own Judgement; and hath reſtrained his People in ſuch Caſes from being their own Juſticiaries: Hath thereby bound himſelfe in Juſtice to be a ſevere Revenger upon the one, and a bountifull Recompencer of the other.

But, he that is Juſtice it ſelfe: Is that God who hath reſerved Exacting, Cruell, Irreligious Princes, onely for his own Judgement, and hath reſtrained his People in ſuch caſes from being their own Juſticiaries.

Therefore, he that is Juſtice it ſelfe, hath bound himſelfe to be a ſevere Revenger upon the Oppreſſor, and a bountifull recompencer of the Oppreſſed.

Eighthly, that the pretended liberty of the Subject deſperately takes away the liberty of the King of kings.

That Doctrine which reſtraineth the liberty of the King of kings; and which tendeth to the ſubverſion of Gods onely Conſtitution, for the Government of mankind: Is a Doctrine moſt unjuſt and deſperate.

But, that Doctrine which (under pretext of the Liberty of the Subject) teacheth the Reſiſtibility of Earthly Kings, reſtraineth the Liberty of the King of kings; (viz. to try the good and puniſh the bad, when he thinkes fit by wicked Kings to Refine or Scourge a Nation) and alſo it tendeth to the ſubverſion of Gods onely Conſtitution for the Government of mankind: viz. Kingdome

Therefore, that Doctrine, which (under pretext of the Liberty of the Subject) teacheth the Reſiſtibility of Earthly Kings: Is a Doctrine moſt unjuſt and deſperate.

Ninthly, what is a marke (indeed) of true Religion.

That which God hath publiſhed for a marke of his Sons; and the contrary, as a note of the Devils Children: Is of all thoſe who hope to ſee the Face of God with comfort, Religiouſly to be performed; and the contrary to be ſeriouſly deteſted.

But to come in, to honour and ſerve the King, with Life and Livelihood: God hath publiſhed for a marke of his Sons; and the contrary thereof, as a note of the Devils Children.

Therefore, to come in with Life and Livelihood, to honour and ſerve the King: Is of all thoſe, who hope to ſee the Face of God with comfort, Religiouſly to be performed; and the contrary, ſeriouſly to be deteſted.

Tenthly, from Gods Character of Religious Feare.

That Feare which God in any Exemplification of his mind hath expressed by the Feare of Jehovah, (not of Elohim) or any other particular: Is an Act of Religious duty, equally and perpetually obliging all men in the like case, to the like performance.

But in the Exemplification of setting up the Kings Standard, and Proclamation for all Subjects to repaire unto him upon paine of losing all their Owen: It is by God expressed, that the Feare which made them all Obedient as one man, was the Feare of Jehovah, not of Elohim, or their Owen, or any other particular.

Therefore, in like cases; viz. of setting up of the Kings Standard, and Proclamation for all Subjects to repaire unto him, &c. It is an Act of Religious duty, perpetually obliging all men to performe the same.

Eleventhly, concerning Remissnesse in those entrusted by the Prince.

That which, As the Lord liveth, deserved Death at any time: Deserveth death at all times, while the Lord liveth, (and much more that which is worse.)

But neglect of Allegiance, and Trust towards a Prince while he was in unjust wayes: As the Lord liveth, deserved death at some time.

Therefore, neglect of Allegiance and Trust, towards a Prince, though he be in unjust wayes: Deserveth death at all times while the Lord liveth. And therefore, much more, Disobedience, Resistance, and armed Opposition.

Twelfthly, concerning the Beneficiality of Gods Dominion, though in the hands of a Tyrant; and what thoughts thereof Religion requireth.

That which the Spirit of God directed David to doe, and put it into the Canon of the Scripture, with a Command that it should be taught to the Children of God: by the Record thereof, the same Spirit directeth every man after Gods heart, in the like case to doe the like.

But, to passe over in silence the Vices of a Tyrant; and to celebrate the Vertues of ones owne Tyrannous Persecuter; and to ascribe the Peoples Plenty and Prosperity to their common Tyrant: was that which the Spirit of God directed David to doe, and put it into the Canon of the Scripture, with a Command that it should be taught the Children of God.

Therefore, to passe over in silence the Vices of a Tyrant; and to celebrate the Vertues of ones own Tyrannous Persecuter; and to ascribe the Plenty and Prosperity of the People to the common Tyrant: Is that which the Spirit of God, by Recording that of David, directeth every man after Gods heart in the like case to doe.

CHAP.

## CHAP. VII. SECT. I.

### The Contents.

*A Digreſſion in Anſwer to the Queſtion, How a man may know whether his Prince be (indeed) the Lords Anointed. Certaine Præcognoſcenda for the manifeſtation thereof. The three-fold Acts and Donation of the three Perſons of the Trinity, conveighing ſeverall Rights to man. Of Title to, Title in, and Help from the Creature. Conſiderations from Mans inability to command that which is his owne, to nouriſh him. No Evidence produced from him who is the Heir of all things, for the People to Aſſiſe mens Severalties.* Adam *in Innocency had not Original Right ſo much as to Hearbs and Fruits; much leſſe can his ſinfull Children have naturall Propriety (without Donation) in other the things which God (not they) Created.*

1. THe next particular in my propoſed Method, is, the Entaile of the Name and Power of the Creator, for the Government and Preſervation of the Creature; wherein *Elohim* (in his furtheſt Receſſe from the immediate Adminiſtration of his own *unacquirable Dominion*) loſeth nothing of his for ever juſt *Soveraigny*; but gaineth the eſtabliſhment of it from falſe Chriſts, whom he hath not *Anointed*: and therefore, man may not goe out to ſeek *Here* or *There* in the *Wilderneſſe* of Pretending Spirits, when (once for all) he hath ſetled his *owne*.

2. This he did (exemplarily for his greater Church of the Gentiles) when he ſettled his Title in *David* and his Seed for ever, according to the Law of Nature or Nations: yet (as the ſequell will make evident) transferred nothing from himſelf. And for this cauſe (of which, till further manifeſtation, I beſpeake your patience) he reſolves (at firſt) not to goe the ordinary way, according to the Rule of Primogeniture; but to let all Ages know, that the *Royalty* ſtill remained His, though given to *David* by a *Covenant of Salt*: he will rather breake his owne *Univerſall Law* (though by himſelfe fortified with ſtrong Reaſons, *Deut.* 21. 17. and founded upon greater, elſewhere

 Expreſſed)

Expreſſed) for the Inheritance of the *Firſt-born*; then that it ſhould not be underſtood, that he gave away nothing from himſelfe, when (from all others) he gave the Kingdome to *David* and his Poſterity. That Law muſt (therefore) once more ſuffer violence; and the Younger (to wit, *Solomon*) muſt inherit: and then for ever, he intends the Ordinary way, leaving no warranty for Humane boldneſſe to adventure otherwiſe.

3. But (not taking in more into this particular, then I ſhall prove to have been in *David* and his *Line*) I ſhall *here* make my promiſed *Digreſſion*; which is but to bring it a little before its time, for the more haſty ſatisfaction of thoſe, who deſire to know, *How they may be aſſured, that the preſent Prince is inveſted with the Right of Gods Power; and (as the Lords Chriſt) by Gods effectuall Unction taken from amongſt all other men, and Dignified with the Lords Supreme Earthly Soveraignty, for the managing of his Irreſiſtible Sword and Scepter.*

4. And (here) I firſt premiſe, that in all places of *Elohims* Creation, himſelfe hath unqueſtionable and Irreſiſtible *Dominion*; and doth whatſoever he pleaſeth in Heaven, in Earth, in the Sea, and in all deep places; that is, in Hell in ſelfe, and in all other places of Hels conformity: but requireth more regular and perfect Obedience from Chriſtians, (the ſons of Light and Order) then from others the Children of Darkneſſe and Confuſion: amongſt whom, without any Covenant of Grace, all things are diſpoſed by their Luſts, and againſt their intentions; yet ever according to his will, though not of his good pleaſure, yet of his juſt anger: and they doe him ſervice, and are in his ſubjection, though not as in his Houſe, yet as in his Priſon. From thoſe that will be of his houſhold, he expecteth their Order, as well as their Worke; and Obedience in both, or elſe no Sacrifice.

5. Concerning the Queſtion, I anſwer, *That it behoveth them who make ſuch Queſtions, That we can prove the Kings Title from God; otherwiſe they ſhall never be able to prove their owne, for thoſe Eſtates which confidently they call their owne.* For (after the Kings and Prieſts Patrimonies were deſcribed, *Ezek.* 45. 8.) God had (certainly) ſome meaning in thoſe words; *And the reſt of the Land, ſhall they* (viz. the Princes) *give unto the Houſe of Iſrael.* So that firſt (*ad Hominem*) I returne, *that by the ſame way,* (though otherwiſe alſo, and with Magiſterial demonſtration) *a man may know the Royall Rights of Unqueſtionable, and Irreſiſtible Supremacy, to be his particular Princes; by which he knoweth, his juſtly deſcended Eſtate to be his owne.*

6. In which particular, it concernes him to be well aſſured, that he is not an Uſurper of that, which (here) for a moment ſuſtaines him; but to condemne him (otherwiſe) eternally: and that without Gods Secondary Donation (added to his firſt and generall Grant of the Dominion of the whole Earth to mankind) the Eſtate (he ſaith) he is Maſter of, is no more his, then it is other mens. This he hath performed to all thoſe who are Children of his

his Houſe, and Subjects of his Kingdome; though by himſelfe he hath meaſured out no mans Specialties, nor given him leave to take what he can get. Nor (in the third place) is any man ſo the *Dominus*, that he hath the Dominion of any part of *Elohims* Creation, by his firſt and generall Grant; or by his Secondary Gift, that without his third, of *ſingular Application*, he can with due and comfortable ſecurity make uſe of, and take benefit by (ſo much as of) one morſell of his owne bread.

7. Theſe three Acts of God, anſwering unto the three Perſons of the *Trinity*, (operating more nobly about our Spiritualties) in the habitude which man receives from them, may not inconveniently be expreſſed by that of the Schooles; *Jus ad rem*, *Jus in re*, and *Jus* (or rather *Adjus*, or *Adjumentum*) *rei*. The firſt containes Mans Right *from God*: the ſecond, his Right *from other men*: the third, his Right *for himſelfe*. The firſt was of the general Indulgent *Father* (both of our Bodies and Soules) the generall Gift of Right *unto the Earth* and the Emoluments thereof, immediately from the Creation and Floud. The ſecond is *from Chriſt*, (the Heire of all things in Heaven and Earth) by whom our Perſonall Conditions are ſeveralized; and by whoſe Deputies, our Perſonall Eſtates are mounded from all others the men of the world: this is daily adminiſtred through the Government by him on Earth Eſtabliſhed, which gives and protects unto us, Right *in the Creature*. The third, is his moſt particular or ſingular Gift of Suſtentation from his other Gifts; the Act of the *Holy Ghoſt*; by whoſe operation we have our Nutritive and Conſolatory Preſervation (being ſupported Temporally here, as a pledge of Eternity hereafter.) And this may be called the Right of *Uſe* and *Help from the Creature*: without which, neither can our owne Bread feed us, nor our cloathes keep us warme.

8. The ſecond is, that wherein the Concroverſie lieth; and therefore, I chuſe to ſpeak laſt of that. The laſt is that, which (duly conſidered) would make ſmooth the Lords way before us for the other; and erect in us, not onely Chriſtian content therewith, but alſo excite our moſt thankfull acknowledgement of *Gods* moſt gracious Providence therein; which ſhould be as often as our hand goeth to our mouthes with any of his bleſſings in this kind. And therefore, I ſhall firſt ſpeake briefly of the laſt.

9. The evidence of this, is beſt learnt from that which *our Saviour* conſtituted (apparently) for our daily Prayer and Meditation, in that he framed it for that which we have daily need of; to wit, our daily Bread: *Give us this day our daily Bread.* Firſt, *Give* thou it to us, or elſe it can never be *Ours*. Secondly, *Give* it us, although it be already *Ours*: though it be ſo *Ours*, that no man elſe can have Title to it; yet it can never be ſo *Ours*, but he ſhall have daily Intereſt (which he will have *daily* acknowledged) in the leaſt Crum thereof. Though he hath *given* it us into our Barnes and Storehouſes, yet there are *Chaldeans*, there are *Sabeans*, and there is the *Fire of God*.

Though

Though he hath given it us into our Dish; yet *Multa cadunt*, many things fall our between the Cup and the Lip: though into our Stomacks, yet it may be vomited up again: though into the Liver, yet even there (to our destruction) it may nourish a disease in stead of us: yea, the very strength it affordeth us, may be unto us an occasion of falling.

10. So that every man hath need, and businesse enough, to make sure of his owne Title unto that which he desires so to enjoy, that he may reap benefit and not ruine by it; and not be inquisitive about his Brothers: remembring that which he who (certainly) was *Universis major*, said in that case, Who made me a Judge? And upon the remembrance hereof to looke into the Book of God, what wayes he expects mans substance and strength should be employed. And especially to take heed of such Questions, as cast God out from Reigning over us; from whose Dominion constituted amongst us, our Secondary Titles are derived, as our First was of his Donation.

11. By our Inability then of making comfortable use of those things which are come under our hands, (if we would not have them accursed to us) we are necessitated sadly to consider, that we cannot enjoy any thing against God, but must under him: and nothing under him, but by his more particular (added to his generall) Donation; and nothing otherwise, then under the Government of his Vicegerent, by any expresse Donation of his; he hath left that to his Steward; whom (or none) he hath made Judge and Almoner in his roome for this end. So that without he should come himselfe, no Evidence can be made of this his Gift in severall, from the Interests of other men: and no man may invade this his Prerogative, wherein he never did otherwise dispose, (this therefore mankind may not presume) whose Prerogative onely, can make and question his own Deputies; whom to unmake, is to make God none of our God; and whom to question, is indeed to forfeit our Secondary Title.

12. For if we have any such Right to any thing on Earth, we have it by and under him, from whom we have our First and Third Title: of the Second, we can have no other assurance, then through him, whom *Elohim* in Heaven, hath made *Elohim* on Earth. Of whom God hath said, That it is he who cloatheth the Rich with their own Scarlet; from whom the Glorious have their Ornaments of Gold; and those that are well Fed, their Delicacies, * which in the Family is evident. That which is due to the Servant, is due unto him by his Masters dispensation; he may not take what, and as he will. *Luke* 17. 7. He hath right unto his hire, but neither he nor the Son may be their own carvers.

* *Which is the Reason of our Commemoration of the King, when we say Grace for our Meat, and of the Catholique Church, which cannot but teach us thankfull Obedience for it; and how to serve God and Him in the strength of it.*

13. For

13. For the first of these, Titles; nothing is ours but nothing: which from mans beginning was, and is evident, *Gen.* 9. 3. *Every living thing that moveth, shall be for Meat for you; even as the greene herb*, [have I given you all things,] *but Flesh* (with the life thereof) *which is Bloud, you shall not eat.* Man had not Originall Power for his very eating, but by the Donation of God; who to put him daily in mind thereof, with the Gift, gives him also a memorative restraint: thus farre you shall goe, and no further; be sure you eat no Bloud. And he sends them backe to the greater restraint of *Adam*, (Innocent in Paradise) to whom was not dispensed so large an Indulgence: *As the green herb have I given it you*, that was *Gen.* 1. 29. And there it is set downe with an *Ecce*, of *Consideration*; that even this was not to be beheld in *Adams* Originall Right: and therefore God saith unto him, *Behold*, and presume no further: *Behold*, and be thankfull for that which I have given you: to wit, *Every Herb bearing Seed; and every Tree bearing Fruit*: and herein also, *Behold* a restraint, recorded under paine of death: yea, death eternall (of such necessary circumspection is this *Behold*) but *of the Tree Knowledge, you may not eate.* הנה נתתי

14. Now if unto these things (of lesse moment then the world's Government) man had had Naturall Right, without Gods respective Donation; God had been in these severall Restraints unjust; and superfluous in reporting his gifts. But such after this was the neglect of *Gods Soveraignty* herein, that he was constrained when he gave his *Law* by *Moses*, to adde a multitude of more *Memorandums* to these first given Cautions. Well, *Christ* is come into the world; and by his coming, these Restraints are taken off: but yet by the liberality of God we are tyed to more Gratitude, and to no lesse acknowledgement of Gods high Interest, in all that he hath trusted us with; who cannot so trust any, as to exclude himselfe from being for ever the *Chief Proprietor* of all that he hath Created; and from being so *Paramount*, that without his *Donation*, no meane Lords Deed of Conveighance, can give us sufficient warranty, for so much as Bread, Flesh, Fruits, or Herbs: but if with Conscience and Comfort, we will enjoy them; we must have his Demonstrative *Ecce*, *Behold, I have given them you.*

## SECT. 2.

### The Contents.

*The fore-mentioned Question Answered. Every mans assurance from God, of his owne Title to his owne Estate; asserteth the Kings.*

*The Subjects Right dependeth on the Kings. Humane Lawes (as Humane) cannot give away Gods Title to any man. Humane Lawes, as enlivened by the Divine Power of the King, can dispense Propriety unto each man. None but the King hath Gods warranty (in his revealed Will) as his Steward, to set forth mans Severalties.*

1. NOw concerning the *Kings* Title in Question; every conscientious Subject, in Justifying of his owne, must also Assert his. The *Question* being put to him, *How he can maintaine the Estate he boldeth, to be his owne?* He makes no doubt but to satisfie any rationall man, that it came to him thus, and thus derived; either by just Descent, or else by Gift, or Purchase, from those who had that Right thereunto: and if it hath quietly and happily passed the third and fourth Generation, he that hath read the *second Commandement*, will be ready to yeeld him *Gods* approbation for it. But if it be made evident, that no good Title can be produced against it, or that it hath so continued time out of mind without apparent Usurpation; the Religious man will goe along with him in his Conclusion, that he hath indeed Gods Title to it; and that *Elohim's* Donation is violated by any that molests him in it. And hitherto, the Kings Title stands upon as firme a Foundation, as any of his Subjects.

2. But if we trace the Subjects Title up to the height, we may (peradventure) finde it the Donation of such or such a King: and here the King hath the better, his Subjects Rights depending upon his. But if any man will be contentious, the *Finall Determination* is conceived to be in the Law.

3. But againe, it is cleare, that the Lawes of Man cannot oblige God, nor give away his Title; they may tie other mens hands from medling, but they cannot satisfie Conscience: That what is bound on Earth, is bound in Heaven; without warranty descended thence, they can neither make God to impart his Title; nor hinder him from disposing of it otherwise: it must rather be the Law and Covenant of God, that must Determine and Assure this. But here it cannot be expected, that the case of every particular man should be set downe in Scripture; for then the world could not containe the Books: nor can it be deserved, that the Fabrick of every particular Kingdome, should with severall Punctilio's be described by *Elohim*. He who hath Power over his Clay, hath constituted his Form of Government, which all men may take notice of; and but one throughout the whole world; which if men will not take notice of, they may at their own perils, miscarry by their owne dangerous Wisdomes.

4. For

4. For those, who make Heaven their aime, (as shall be made evident when I come to speake of the Lords Prayer) he hath decyphered that Form, by which Himselfe administreth Heaven; and expressed it in his heavenly Word, which he hath left for mans venerable and perpetuall Rule, till he come from Earth to Heaven. And since man cannot expect, that particular Mens, or Kingdomes, Rights and Homages, should be expresly in it; he may not but understand, that *God* expects, they should be according to it; and as indulged, so paid. In this Point therefore, concerning the Conveighance of Gods Title to private men, How readest thou? Are the People in Gods Throne? or the King? Is his Scepter committed to them? Or is he the Law-giver? Herein the King hath the Better also.

5. Againe, since *Adam* during his Innocency (in whom alone was all Humane Power; and more then all his Posterity now have) had not in himself Originally, the Dominion over Herbs and Fruits, which God made purposely to serve him; though from the same womb whence he was taken: How come Humane Lawes to have the disposall, not onely over these, but greater matters? Yea, of Man himselfe! His Liberty or Restraint! His life or Death! This Power is evidently Divine. And as evident it is, that no Divine Power can be taken by man, but if he have it, it must be given him from Above. And no lesse it is, that *Elohim* hath Dominion in all parts and places of his Creation: and where he hath not Regular and Voluntary, he will have Correptive and Irresistible Soveraignty. Direction and Correction, every where are his, and onely his.

6. How come we then to have this confidence, that our Nationall Laws should have this his Power amongst us? May we expect? Doe we deserve? Or dare we endure? That GOD should at all turnes come down amongst us! (as he did in *Sinai*, which caused *Moses* himselfe to quake and tremble) to animate our Consultations! and give being to our Devices! Look we again into the Booke of GOD, and there we shall finde, that the Prince is left in GODS stead to doe this; lest the terrours of GOS *Majesty* (as shall be shewed) should in this case confound his People. And that *a Divine Sentence is in the lips of the Kings*, GOD having promised (doubtlesse for such People as desire to deserve it) *That his mouth* (in the Future Tense) *lo-jimgnal, shall not erre in Mishpat, or Judgement.* But if throughout the whole Book of GOD, the Lord hath given this Power to any but Kings; vouchsafe you that can discover it, to let others heare from you. Pro. 16. 10. במשפט לא־יסעל פיו

7. In the meane time, you who willingly suppose, that you have GODS Right to his Earthly Bequests in this world, under the Lawes of the Land; be willing also to understand, that the Lawes themselves have this Power from the King: otherwise, without an immediate Patent from Heaven, they could not warrant you so much as Sallets, in severall from other men;

He being *Elohims* Steward (no other having ever been Constituted by God) Judicially to assure and dispense to every one their Portion, out of the Lords Basket and Storehouse.

## Sect. 3.

### The Contents.

*Disobedience to the King, forfeiteth the Subjects Titles. Soveraignty Established in both the Tables, before the naming the Sins punishable by it. Obedience to the Supreme Earthly Powers, to be preferred before Life, Honour, and Livelihood. The fifth Commandement the Guardian of all the rest. The Publike Fatherhood of the King, proved from* Gen. 9. 5. *A Repetition of some Passages elsewhere Justified.*

1. WEll, through the King, and by your Obedience to him, you have Gods *Right* to your Temporall Estates: *Question* not that Title, whose very *Questioning* extinguisheth yours. You must know that yours are forfeitable; and *Disobedience* is the thing, which God from the Beginning hath forewarned would doe it. And not onely that Title, which by reason of God's *Image* you have to the Earth; but also that, which in regard of his *Likenesse*, you have to Heaven. The first and greatest Considerables in Gods Law, demonstrate the same. In either of the Tables, the first thing that God provided for, was the establishment of Soveraignty, for the Praise and Blessing of those that doe well, and the Punishment of Offenders; before he nominated the Offences, decreed for Punishment.

2. In the first *Table*, (whose Principall Object is the Restauration of Gods *Likenesse*) He first declareth for his owne Authority: *I am Jehovah, Elohim*, the Eternall Beginning of thine Eternity; thy Creator in the Beginning of time, who onely have Power to give thee Lawes, to Governe thee all thy time. Thou shalt acknowledge no other *Elohim* (or *Supreme Power*, for the Governance of that which I Created) but Me: and then descends to the particulars of his Worship and Service.

3. In the second Table, first, *Honour thy Father and thy Mother*; and then, *Thou shalt*

*shalt not Kill: Thou shalt not commit Adultery*, &c. To teach all Generations, that Obedience, is to be preferred before Life, Honour, and Livelihood: and that in the Paternity, which is the Object of this Commandement, was Established the security of Life, Honour, and Livelihood. And, that lest there should be Killing, GOD hath given Power to Kill, unto the earthly Exerciser of his most just and true Paternity, over all his Children; with which Power, he that is but mans *Brother*, may not for ever intermeddle. And he that is in GODS Place the Generall Father, must (for the Ends, for which GOD hath placed him there) have Divine Power, semblable to those Ends; to wit, the *Scepter* and *Sword* of *Elohim*.

4. But without the Power of the Sword, the Scepter of GOD himselfe, barely Commanding, would be but coldly Obeyed: and for this cause, He being to secure unto GOD the Worship of the first Table, GOD will be the more severe exactor of the Homages of the second Table for him. And therefore, particular and sundry inconveniencies may fall out, and must be endured; but for the generall, GOD is our *Father*, (and besides Him and His, none ought to be so called) whilest his Prerogative, and our Allegiance is in this unshaken. But if that whereon our Obedience to all the rest is founded, come to be ruined; the other cannot stand (on high lone) in the Aire.

5. And for this cause (though GOD hath barely told him his duty to him in his Word, particularly what he expecteth from him, *Deut.* 17.) the Lord hath not tyed up his hands (as hath been shewed, and particularly for what concerneth the Subject, is legible, 1 *Sam.* 8. 11. &c.) with a Niggardly and Resistible Commission, for then they could not be at liberty to doe that good, which particular and daily Exigencies will require. But he is by GOD left unto the generall good Nature of the word *Father*; whose Children, all other Fathers are: other Magistrates being his Lievtenants, He immediately GODS: they Execute his Power; He the *Lord of Hosts*: they account unto Him; He unto GOD.

6. And here, I could wish from my soule, that we loved our Temporall Estates, Better, that is, more prudently then we doe: for as by our disunion with *Christ* from Heaven, we forfeit our Interest in Heaven; so by our disunion with our Earthly *Christs*, (however we may speed here for a time) we extinguish (at the least) our just Title to the Earth. For it is, *Honour thy Father and thy Mother, that thy dayes may be long in the Land, which Jehovah Elohim hath given thee.* Whilest we are under the Covert but of our private Parents, who in comparison of the *King* beare not the *Image* of *Elohim* over us, (as hath bin shewed, and will more fully appear) by our Disobedience unto them, that which we were borne unto, lookes backe againe unto them, for their better disposall of it: so by our Disobedience unto him, whom GOD hath stated in the Right of his *Paternity*, our Estates returne unto the *Father* of our Countrey. Which Sin, from the place that the Commandement hold-

eth amongst the rest, may be concluded worse then the sin of Murder, and its followers; as on the contrary, that Obedience is to be preferred before Livelihood, Honour, and Life it selfe: that we are bound to lose all, that we may keep it; which (by Divines) is justly celebrated for the most noble of all Morall Vertues; Inferiour onely, and next unto the three Theologicall; Faith, Hope, and Charity: in as much as it secureth and secureth all the rest of the Commandements of God, being the *Arsenall*, and middle *Tower* thereof.

7. And here, I shall not mis-spend any ones time against those, who finding not the *Kings Prerogative* in this Commandement, make but nine; for the tenth and most considerable part of mankind, who have on Earth no other Parents; or spariously make the People their owne Fathers. Give me leave to looke backe unto the foresaid, *Gen.* 9. 5, 6. *At the hand of every Mans Brother, will I require the Life of Man: whosoever sheddeth Mans Blood, by Man shall his Blood be shed: for in the Image of Elohim, made he Man.* Wherein is set forth a discovery of the premised Prerogative of *Elohims* Vicegerent, that he hath the foresaid Title and Power over mens Livelihoods, by an *Affirmative Argument, a Majori ad Minus*, from the Greater to the Lesse: In as much as the height of earthly Power, (to wit, Power over mens Lives, by virtue of *Elohims Sword*) is clearly there recommended to him, and none else. For he must be more then Mans *Brother*, who may take away the Life of Man; and Life must be taken away from every *Brother*, that taketh away his *Brothers* Life. The reason is, for that all men whatsoever (accidentally good or bad) are substantially and equally ennobled (for ought that man can take unto himselfe, without God's differentiall Note upon them) with the *Image* of God. And according to the Communication of that *Image*, they have the particular Dominions, which by God are dispensed in the severall proportions thereof, by its different Communication. All men have portion in it, and therefore, is the Life of all men sacred, not to be taken away, but by him, whose the *Image* is: all have it not equally, for some have Dominion by it, to take away the life of some, who also have it.

8. And this high proportion of it (warranted by the Spirit of God in sundry places of holy Scripture) I call, *Pi shenaim, Os duorum*, (signifying the Face or mouth of two, it may be in regard of their Negative and Affirmative Powers; but as we ordinarily translate it in English) the [*double Portion*] of this *Image*. In respect of the Inferiour Creatures, all mankind, Male and Female, have this *Image* of *Elohim*; and by it, have a generall Dominion to dispose of them at their pleasure, not being contradicted by any who have the *double Portion* thereof, in respect of them. But this double Portion none have in relation to those whom God hath ranked over them; it descendeth from Above, it ascendeth not. Though all men have in them an Impression of the *Image* of God, yet none have it under the *Notion* of *Elohim*

(which

(which is his name of Dominion) but in respect of those who are subordinate unto them: in reference unto the *King*, the chiefe of his Magistrates are but as private men, undignified with it; yea, the Chiefe *Priest* himselfe, (as hath been shewed.) But as the Female sex, who are unto Man, as unto GOD the Angels are, (who veile their Faces before him) though in themselves they beare GODs *Image*, yet with reference to their Husbands, they are not so accounted, 1 *Cor.* 11. 10. So all others, who have Commission from the *King*, are under him in the like condition of *Angels*; which Name of theirs, is a Name of Office and Employment, in as much, as they are employed, and sent of GOD upon his Affaires. So 1 *Pet.* 2. *Submit your selves, &c. to the King, as to the Supreme: to Rulers, as being sent of him; or as being his Angels*: who exclusively of all others, is indeed *Elohims Image*. This is He to whom the Power of Life and Death, is immediately, and onely by GOD himself imparted; and all others under him must know, that *He beareth not the Sword in vaine*, *Rom.* 13. 4. in which Sentence virtually, as in the adjoyned passages formerly, the truth is pertinently to these Times, and to the Point in hand set forth. 1 *Pet.* 2. 14.

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## SECT. 4.

## The Contents.

*The seven first Verses of* Rom. 13. *Expounded. Obedience not due to the Lower in Power, when the Higher contradicts.* Aquinas *his Definition of Order. God the Invisible; the King the Visible Head thereof. Hell it self not without an one Head. No man to presume out of the Station, wherein the God of Order hath set him. They (be they never so great or many) who doe so, encamp themselves with Apollyon, against God. Inferiour Magistrates receive not their Power from God, but from the King. The King Gods Deacon, not onely dispense Necessaries for our Livelihood; but also the Lord of Hosts Commissary Generall for his Gold and Steel. But one Sword in one Kingdome. The hard*

*hard condition of Kings from hence. Popular Flattery most pestilentiall: Robs them of all they have, while it stroakes them into a Fansie for their Robbing of God.* Eccles. 10. 4. *Expounded.*

1. THe place of Saint *Paul* I account to be most sufficiently (by the dexterity of abler Pens) cleared from the Exceptions and Acceptations, which our Yesterday hath put upon it: and therefore, I shall not spend my time to Vindicate it to that Sense, which the Christian World, till now, have ever acknowledged. The maine Concernments of the Apostle his alme in this particular, are chiefly transacted in three words; ἐξουσία, rendred *Power*; it is derived from ὢν εἶναι, which signifies Essence or Being, and ἐκ or ἐξ, which signifies *of* or *from*: so that all Power comes from *Jehovah*, ὁ ὤν, who *onely* hath *Being*. So that if the *King* hath the Originall of his *Being* from the People; He hath from them the Originall of his Power. If that from the onely Fountaine of *Being*, (i) *Jehovah*, the People must unsoule themselves, or deny their Creation; or else acknowledge him Allegiance. The second is τάσσω, five times used in this passage; it signifies to set in order, one over another. The third is ἀνθίστημι, signifies to establish contrary to a thing otherwise ordered.

*Rom.* 13. 1. &c.

2. The Apostles Monition then in the first Verse, *Let every soule* (which carries something more in it, then if he had barely said, Let every man, ὑποτασσέσθω) *be subordinate unto the Higher Powers*, in the Plural number; which if it doth not signifie the divers *Kingdoms* which *Christians* shall live under, (the which if it were affirmed, would hardly be refuted) but doth signifie the severall Administrators thereof in one Kingdome; It is then evident, that it is a Rule purposely set downe for our case, when such as are differently entrusted with the One Power of the One God, shall disagree, and command contrary to one another: then to regulate our Obedience (ever) by the *Higher*. To honour and obey the *Angel*, if his commands be not against his *Lords*; if so, then to account the *Angel* himselfe an *Anathema*.

3. And this is (apparently) the *Order*, of the God of *Order*. Now, *Order is the Constitution of Superiour and Inferiour, under one Head, or from one Beginning*. The Universall Head of the Order, established for the Government of the whole World, by *God*, is He himselfe: His Visible Image, the Visible Head in the particular Kingdomes thereof; over all others Subordinated by him (from *God*) in Superiority and Inferiority, left to his disposall. And other Order then this, *Elohim* hath Established none; nor doe I yet understand, how in a matter so highly concerning his Creator, man may presume to doe it.

4. Disorder also, had both a *Beginning*, and hath an *Head*; and he also is expressed by the Name of *King* (so solicitous an Imitator of *God*, is the Devil himselfe;

himſelfe; and ſo cautious a Provider againſt the Diviſions, which (even) in Hell, Ariſtocraty or Democraty might produce to the ruine of that Kingdome.) *Rev.* 9. 11. *They have a King over them, which is the Angel of the bottomleſſe Pit;* (the Executioner of GODS juſt wrath therein) *his Name in the Hebrew tongue is Abaddon, in Greek Apollyon,* (i.) the Deſtroyer. And Saint *Jude* hath roundly told us (as hath been ſaid) who are ranked and filed in his Legions; *Thoſe who* (but) *deſpiſe Dominions, and* (but) *ſpeake evill of Dignities*; and plainly ſayes of them ἀπώλοντο, (i.) they came long agoe into the Bands of ἀπολλύων, then periſhing, when againſt the *Lords Prince*, and the *Lords Prieſt*, (*Moſes* and *Aaron*) *Korah* was *Apollyons* Generall. And *Mat.* 26. 52. *All* they that *take the Sword*, ἐν μαχαίρᾳ ἀπολοῦνται, *In taking of the Sword belong to Apollyon.*

5. But to goe on with the Apoſtles Injunction, πᾶσα ψυχὴ ὑποτασσέσθω, *Let every ſoule* (with Reverence and Obedience) *keep diſtance, and his owne ſtation in his Ranke and Order*; *rectifying himſelfe* (in caſe of doubt) *by the Commands of him, who is in this Subordination*, (inſtituted by GOD) the Higher in Power. For that no man is ſo great, no men ſo many, as to create a Power; or to ſet thoſe, which are by the Creator himſelfe Conſtituted in better Order, then he hath diſpoſed them.

6. In the next words; *For there is no Power, but it is of God:* (i.) flowing from him, and re-eſtabliſhed by him: and the (very ſame) Powers that are, are τεταγμέναι ὑπὸ τοῦ Θεοῦ, (i.) *Set in this Order of Superior and Inferior, by God himſelfe.* Now, here is altogether Subordination; and in no part of Scripture elſe, any viſible ſemblance of Co-ordination at all. This is legibly the meaning of Saint *Pauls* words; and his practiſe ſhews, whom he accounteth Supreme in the Terreſtriall Power; when he directly told the Magiſtrate, *Acts* 25. 11. That neither *He, nor any elſe, had power to hinder his Appeale unto Ceſar.* And this, while the Race of the *Ceſars* was (in mans eye) ſcarce well ſettled in the Dominion; at every change, the Senate (of whoſe Ariſtocraticall claime, the Spirit of GOD never once expreſſed any notice taken) endeavouring to re-eſtabliſh their former Government: the *Ceſars* but lately (and that by force) aſcending to that Imperiall Dignity; whom GOD called *Kings*, though no man ſo durſt.

7. But I proceed, in Saint *Pauls* Doctrinall part, Verſe 2. ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, (i.) *Whoſoever is the He* (be he never ſo great, Magiſtrate, or whoſoever elſe) *that is an Oppoſer of this Subordination of the* [*Power,*] (now in Singular number) ἀνθέστηκεν, (i.) *hath preſumed to* eſtabliſh contrary τῇ τοῦ Θεοῦ διαταγῇ, (i.) *to the Order of Gods own Conſtitution*: and thereby hath put himſelfe under *Apollyons* Colours. And as he (be he never ſo great) in theſe words; ſo (in the next) they, be they never ſo many; οἱ δὲ ἀνθεστηκότες, all that are under this Modell, *Reſiſters of that Subordination of Gods Compoſure*; *receive* (what themſelves pull upon themſelves) κρίμα, eternall *Damnation*: as

to mine hand is proved most powerfully, I could wish no lesse effectually, for the Instruction of others.

8. But lest any man should suppose, that they who are appointed by Gods earthly Vicegerent, Subordinates in the Administration of this Power, should have the Power which they have, immediately from God; or otherwise, then by and from the King: in that the Plural number was there necessarily used: to reclaime them from that (in this Verse) where he speakes of the Power that is absolutely Irresistible, (because there is none amongst men that is Higher) he useth the Singular number; as Verse 3. *Wouldst thou not feare the (One) Power?* (where indeed, thou oughtest to be judged, should *Rulers* ἄρχοντες, not ἄρχαι, prove unjust;) *Do well, and thou shalt have creditable Vindication by it*; in the Singular number.

9. So the fourth Verse; *He* (not they) *is* θεοῦ διάκονος, *the Minister*, or *Deacon of God*: and it is knowne what in Ecclesiasticals, the proportionable Office of the *Deacon* is; *viz.* to receive and dispense the Churches maintenance. Answerable thereunto, the meanest of the employments of Gods Deputy, is to be the Distributer of Gods Titles, in mens severall Portions of the Revenues of the Earth. And in the next place, *He is* (in the Singular number) *the* (onely) *Deacon* of the (One) Lord of Hosts: the Lowest that he trusteth (as relying upon his onely Account) with the balancing of his Justice, and the custody of his One earthly Sword.

10. And it is in the Singular number too; *He beareth* (but beareth) *not that* One *Sword in vaine*. For it is not μάχαιραν, (barely) *the Sword*; but hath the Character of Singularity, τὴν μάχαιραν, annexed to it: to instruct the World, how the *God of Peace* abhorreth Unnaturall Civill Wars; since He, the Lord of Hosts (to necessitate men not to thinke of them) will have in one Kingdome, but one Sword; and that he hath girt upon the Thigh of his Lieutenant Generall. For he, that in the foregoing Chapter, had declared, *Vengeance to be his peculiar Prerogative*; here (presently) with the word ἔκδικος *the Avenger*, gives it to a *Nero*, though he knew he would use the Power thereof against his Saints; and particularly against his *Secretary*, by whom he wrote this. So that it is not now to be wondered at, that he should be Gods Dispenser for mens Estates, whom he hath entrusted with Power over their Lives; who is of all men, rather to be Pitied and Prayed for, then Envyed of any; who is to account for this his Stewardship, unto the All seeing, most upright Judge.

11. And whereas it is now accounted flattery, to tell Princes that their Power is Irresistible, and their actions by men Unquestionable; it is (being rightly considered) the dreadfullest Truth, that can enter into their ears, and which ought to awe them most, that their Miscarriages are greater then men may deale with; as requiring an *Almighty Vindicator*. Whereas (on the other hand) it is of all Flatteries the most desperate for the entertainment of any man,

man, and (of all others) the moſt peſtilentiall amongſt the croud of men, to ſwell the credulous many, by poſſeſſing them; That (without the revealed diſpenſation of GOD, as in the caſe of *Jeroboam*, where the *Dominion* of GOD had no injury, in as much as he ſo diſpoſed of it himſelf) they or any for them, have in them Naturall Power for the Reſiſtance, and forcible Reſtraint, of the One Supreme Power on Earth, by the GOD of Heaven, placed in One: which to defend and put into practice, incurs the Apoſtles Sentence, for the forfeiture of Heaven.

12. As alſo (in regard of their earthly Eſtates, to the loſſe of that) to blow them up with fancied Propriety; as if they could have any, in any part of his Creation, againſt him, or his diſpoſall, or otherwiſe then under him and it, as Uſu-fructuaries thereof: ſo, as to make them truſt rather to their owne Arrogant Vaine Providence, then to his moſt Prudent and Unqueſtionable Juſtice; for the Governing of the Heart, and Reſtraining the Hand of his Deputy; who ſhall moſt ſtrictly account unto GOD, for Unjuſtice or Oppreſſion: if without neceſſity (approveable to the All-commiſerating moſt impartial GOD) he take away what GOD hath given them; he being not (Himſelf) the proper Owner, and Lord, of either the Gold or Steel, which *Elohim* Created. But (as hath been ſhewed) θεοῦ διάκονος, onely, the onely Entruſted Superintendent, and Diſpenſer thereof; and that σοὶ εἰς ἀγαθὸν, *for thy beneficiall Propriety in thy goods*: not onely in things *Spirituall*, in order to thy Celeſtiall good, but in relation alſo to earthly Emoluments in thy *Temporall* goods; for ſo ἀγαθὸν ſignifies, *Gal.* 6. 6. Let him that is taught in the Word, communicate unto him that teacheth him, ἐν πᾶσιν ἀγαθοῖς, in all his goods; as appears, 1 *Cor.* 9. 11. *Rom.* 15. 27. *Gal.* 6. 6. 1 *Cor.* 9. 11. *Rom.* 15. 27.

13. But it is evident, that in that wherein he is GODS Steward, he is reſponſible onely to his own Maſter, *Rom.* 14. 4. Who art thou (Oh man) that judgeſt an other mans Servant? Who then art thou, Duſt and Aſhes, who (as an Invader of the high Prerogative of the moſt High) judgeſt thy Lords Lord? whoſe Power over thee is evidently Divine, (as hath been ſhewed) by Verſe 5. (and Verſe 6. They are θεοῦ λειτουργοὶ, *Gods Workmen for the Peoples availe*,) in as much as the *Honour* of his *Scepter*, the *Feare* of his *Sword*, his *Cuſtomes*, for his ordinary Support; his *Tribute* for his extraordinary Supplies, have influence upon the *Conſcience*. And (as 1 *Pet.* 2. 13.) our Allegiance is to be payed, διὰ τὸν κύριον, *for the Lords ſake*, (in the former word of the Divine Subordination, ὑποτάγητε, *Submit your ſelves*) and not, as herein ſerving men, but as the Servants of GOD; who is the *Father* and *Lord* of this *Order*, wherein the *King* (for the expreſſion of Saint *Pauls* meaning) is declared to be ὑπερέχων, the *Supreme* on Earth: all others that are entruſted for the exerciſe of his Dominion, having their Power from his Commiſſion, as being ſent of Him; above whom none have Power; nor under whom, *any*, but *from him*; and therefore, not *one* or *all* againſt him. Rom. 14. 4. 1 Pet. 2. 13.

14. So that it is an unprosperous *Question* (with a Remnant stomack) to demand, what Evidence we have for his Title, under, and from whom, we have the Severalty and Security of all the whole Interest which we have in the good things of the Earth; unto which, while we keep our selves in the due Subordination that GOD hath fixed, we have good claime: but by our forwardnesse in passing our Line, we list our selves under the Enemy; and are deserters of GOD.

אם רוח
חמושל
תעלה
מקומך
אל־תנח

15. So *Eccles.* 10. 4. *If the anger* Hamoshel (from Mashal, as before) *of him that hath Dominion, rise up against thee, leave not thy place.* The word is *Mekomcha*, and * *Makom*, which signifieth *Place* of *Station*, or *Possession*, also doth signifie the *Lord God* himselfe. So, that here is expressed the mysterious *Ubiquity* of GOD; who is rather to be said to be *ipsum ubique, quàm ubique*: to be *the every where* it selfe, then barely to be *every where*: all *Ubi* and *Place* (with whatsoever *Space* is imaginable, beyond all *Place*) being in him, he not being comprehended in any, or all of them. And together herewith, that he that presumes out of his place of Order, forfeits his place of Inheritance, departing from the Fortifications of GOD, into the Tents of the Destroyer; by his bold advancing beyond that Title, wherein, he who marshalleth every one in his true place, is the strong place of his place while he continues in it.

* *Doctores Hebræi, cognominant nomen Domini, sive Dominum, Makom; eo quod est locus mundi, nec mundus est locus ejus: quemadmodum vocatur Makom Habitaculum*, Deut. 33. 27. *Et sunt qui putant illud* Hest. 4. 14. *Mimakom achir, indicare Dominum; & hoc factum esse, ut nomen Domini esset scriptum in libris Medorum & Persarum.* Pago. in מקום.

16. And that which *Solomon* observes (in the following Verses) to be the cause of Peoples *Apostasie* from GOD, and the *Order* by him circumscribed them, is their Curiosity and Prying into the Soveraignes Cabinets; *where finding or pretending Errors*, or such things (perhaps their Vertues and Excellencies) which they make to look like *Errors*; the world comes to this passe, *That Vassals ride, and Princes walke*: but mark the sequell, *He that openeth this Pit* (with *Korah*) *shall fall into it: and he that pulleth up this Hedge, a Serpent shall bite him*; as it did *Adam*, presuming proudly beyond his Order.

17. Such our unrulinesse, constraineth GOD (many times) to Rule us by such Princes who will not be Ruled by him; whilest those that be his, and in *possession of their owne soules through Christian Patience*, shall in him be so secured and sustained; that those things, which are by others esteemed the greatest of their heart-rending Evils, shall prove the highest Improvements of their soul-dilating Blisse: when they who will carve out their owne Liberties (if the Truth of GOD's *Word* continue the same it was; and if the Practice of the Sonne of GOD, and of his Saints, be the true and unchangeable Expositor of that Word,) shall (if they be not) wish they had been here *Bruised with a Rod of Iron*; *and Broken in pieces like a Potters vessell.*

## Sect. 5.

### The Contents.

*The* 1 Tim. 2 12. *(I permit not a Woman, &c.) Explained. The Apoſtles Argument for Monarchicall Dominion, from* Adam *formed alone. The Caſe of* Zelophehad's *Daughters,* Num. 27. *Their Plea conſiderable for theſe times. Gods Determination thereupon.*

1. COncerning Supremacy in all the *Jura Majeſtatis*, or Rights of Majeſty, that from the Beginning, *Kings* have had the Power thereof, none can deny. That by Divine Conſtitution (in the *Revealed Word of God*) onely Monarchs have had this *Supreme Power*, is as undeniable. That *God*, ever ſpecified his Approbation of any other way of Adminiſtration of it, is more then any man (for ought I know) hath demonſtrated. And that GOD only hath right to diſpoſe of this high Prerogative of *Elohim*, is as evident, as that GOD is. But that from the firſt houre of the firſt Man, it was thus poſitively, by a perpetuall Rule, Conſtituted by *Elohim*, is evident: in which Point, if you conceive the *Apoſtle* knew how to frame a *Didacticall Concluſive Argument*; accept of one (in ſtead of many) from him. Which *Argument* of his, muſt have ſtronger influence upon the Kingdome, then the Family; as the Sword of the one is ſtronger then the Wand of the other.

2. It is in the forecited, 1 *Tim.* 2. 12. *I permit not a Woman* αὐθεντεῖν *to have Dominion over the Man:* the *Cauſe* or *Medium* is, *For Adam was firſt formed, and then Eve.* So that if GOD had made all men at once, or (as in other parts of his Creation) a ſelect number of men; there had been from that act of GOD, ſome colour for *Democraty*, or *Ariſtocraty:* yet if GODS Will ought to be ſo done in Earth as it is in Heaven, (wherein *the Angels of God, the Sons of the Morning were all Created together; and together immediately ſhouted for joy,* yet) there the Will of one GOD is the ſole Governor, and the abſolute Monarch. So that if this had been, there had not been from this Act of GOD, a ſufficient Ground for a *Major*, or *Univerſall Propoſition*, to found the *Aſſumption* and *Concluſion* upon, for *Democraty* or *Ariſtocraty*, in earthly Adminiſtrations. *Job* 38. 7.

3. But I ſhall firſt give the meaning of the word αὐθεντεῖν, and then *Forme* the *Apoſtles* Syllogiſme: αὐθεντεῖν comes from ἕντια, and properly ſignifies

*Arma quæ corpus tegunt*, Defensive Armes, that cover a mans body for the the. As χαλκίτευς, is he that weares Armour (as Brest-plate, Target, &c.) made of Brasse; so *Suidas*, so the most exact *Athenæus*, and others. It is also sometimes borrowed from its Propriety, to signifie Armes Offensive; thus αὐτόκτονος, is a selfe-murtherer. And more diffusedly yet; it comes to αὐθέντης to notifie such a one, who by his owne Authority (without controll) doth whatsoever he pleaseth. The Latitude of the Power in this word (consisting in the Right of Armes, Defensive, Offensive, and the Free guidance by ones own will) is here denyed to Womanhood. The Minor Proposition is expressed; the Didacticall Universall, is necessarily this that followeth.

*That which God did at the first making of Man, was his generall and perpetuall Rule, for the disposall of his Dominion over mankind, for all times and places, according to that Act.*

*But, the making of one man alone, was that which God did, at the first making of Man.*

*Therefore, the making of one Man alone, was Gods generall and perpetuall Rule for the disposall of his Dominion over mankind, for all times and places, according to that Act: viz.* to one man.

4. Now, that it was no Naturall Inferiority in that Sex, but onely her lastnesse in the order of Gods Creation, that excluded Woman (for ever) from these Prerogatives, it is evident: for where she is *First* and *Alone* in any Title, there undoubtedly she hath proportionable *Dominion*; as upon the decease of her Husband, and where (untill she hath engaged her selfe to an Husband) she is sole Inheritrix of Gods Title; and so hath answerable Privilledges thereunto. This appeares in a case by God himselfe Adjudged and Reported, (for it was too hard for *Moses*) it was the (forementioned) Case of *Zelophehads* Daughters, petitioning for an Inheritance in Right of their Father deceased without issue Male.

5. Their Plea is very considerable for these times, Verse 3. *Our Father dyed in the Wildernesse, and was not of Councell with those who gathered themselves together in the Company of Korah; but dyed in his own sinne.* Such sin as the nature of man is daily liable unto, (which the *Fathers* call *Peccata quotidianæ Incursionis*) of *Naturall Humane Frailty*; not of *Forraign Diabolicall Arrogancy:* as not being in Covenant with the Usurpers of *Elohims* Soveraignty; in the Society of those, who had given their Names unto *Apollyon*, the King of that *Order*, established by him against the *Subordination* by the *Almighty God* arranged: no *Antichristian* despiser of *Gods Anointing*, upon the Heads of those, whom *Elohim* had thereby consecrated to himselfe, for the Administration of his Authority: and therefore, had not committed that *Sin*, which (without a new Stipulation, or Covenant of Pardon) had forfeited his particular or Secondary Title, to that Inheritance which by the *First* and *Generall Grant* of God, he had interest in: for a share in the *Promised Land.*

6. The

6. The Lord himſelfe gives the Anſwer, Verſe 7. *The Daughters of Zelophehad have ſpoken right*; to wit, concerning their Father: it is true that he was no Rebell, and therefore, they ſhall have their Petition: *The name of their Father ſhall not be put away from amongſt his Family.* And where ever any one dyeth without *Iſſue Male*, his *Daughters* ſhall enjoy the ſame Priviledge by a *Statute of Miſhpat* for ever, Ver. 11.

7. The Creating then of *Adam alone*, was the *Apoſtles* invincible *Argument* for Monarchicall Government, where GODS Ordinance prevaileth; if in the *Family*, much more in the great *Houſhold* of *God*, where *Gods* Glory is more highly concerned, (as hath been ſaid *Cap.* 4. *Par.* 4.) and where the words (of Gods, and his choice, to wit) *Maſhal*, and *dabarim*, are indeed containable: in which words, all the *Jura Majeſtatis*, the *Rights* of *Prerogative Royall*, are included; which in the *Family* are not exercible: particularly, not the *Power* of the *Sword*; which is a Member of *Maſhal* and *dabarim*.

*The Summe of the Chapter.*

1. The briefe hereof is, That no man hath Originall Right to any thing by God Created; but the Capability thereof he hath by reaſon of the *Image* of *God*; and the Actuality from the formall Donations of the Trinity, according to the Word of God revealed.

2. That no man can have *Jus ad rem*, *Jus in re*, *Jus rei*, without Gods *Primary* and *Generall*, *Particular* and *Secondary*, *Singular* and *Applicatory Donations*: and therefore, cannot make comfortable uſe thereof, but upon the payment of his Allegiance to Chriſt; and under, and for him, to his earthly Deputy, by whom his Propriety is ſecured in all Gods earthly gifts.

3. That Man in the eſtate of *Innocency*, had not that *Native Dominion* over *Herbs* and *Fruits*, which now is claimed for the People, in that which is the *Height* of Gods earthly *Prerogative*; to wit, the Government of the World.

4. That *Juſt Deſcent*, which is an undoubted evidence of Gods *Secondary* and *Particular Donation*, of the benefits of the Earth, by every ſeverall man enjoyed in ſeverall; is no leſſe for *Kings*: which in them from the Beginning of the World, by God and Man, hath been accounted good unto this day.

5. That the Subjects Titles depend upon the *Kings*; and that God who hath declared his generall Gift of the Earth to mankind in generall; and hath deſigned by *Juſt Deſcent* his *Secondary Donation*, to particular men, of the Particulars thereof; hath alſo declared, that he hath left in his place his *Vicegoy*, to actuate his *Demiſes*: by whom (by his Lawes or otherwiſe) are to be Adjudged and Applyed, Every mans *Juſt Property and Portion*; out of that, which (notwithſtanding the Titles and Surmiſes) ſtill remaineth

Gods;

Gods; for that without this third Donation, they cannot command the benefit of the leaſt crumme thereof.

6. That *Humane Lawes* cannot give, nor aſſure *Gods Title* (which who ſo wanteth, had better want the Inheritance) otherwiſe then they are of his making, who hath *Gods Authority* upon Earth.

7. That Diſobedience to the King is a ſin againſt that Commandement, which is the viſible *Fortreſſe* and *Security* of *Gods* whole *Law*; and forfeiteth more then *Life* and *Eſtate*, though it come onely to, and under the Cogniſance of the *King* of *Heaven*.

8. That the *Power* of the *Sword* (carrying with it all *Gods Earthly Prerogatives*) is a dangerous charge to him that hath it; but moſt *Deadly* to him *that takes it*.

9. That for Earths Government, there is but one *Irreſiſtible Power* in one *Kingdome*, (as but one *Sword*, to cut off Civill Wars for ever) and that *Power* is *Eternally* in *God* and his *Chriſt*; *Perpetually* derived to the *King*; *Arbitrarily* diſpenſed by the King to all that have any *Power*; without whom, againſt whom, none have any at all. And this (for all thoſe who deſire ſo to enjoy Earth, as there to be fitted for Heaven) is the ſcale of Subordination which God hath conſtituted; which whoſoever violateth, puts himſelfe out of all his Earthly Rights, and Heavenly Hopes, into the Camp of *Apollyon*; and is by the Doctrine of the Scripture cenſured, as a deſerter of God.

10. That in caſe of Difference, our *Obedience* is to be rectified by the *Higher* in Power, who (and not the People) is to Judge of the Inferiours; if the Magiſtrate offend, he is onely liable to the King, or to ſuch as he ſhall authoriſe, and not to any, or all their Inferiours: if the King offend, he is onely reſponſible to his onely Superiour, the King of kings. For not one nor all, have Power againſt any their Superiours, all Power deſcending from Above; none aſcending from the People. This *Order*, *Elohim* the Powerfull hath ſet; who hath Power, and Will, to ſee that it ſhall not be Evill to any that are Good: ſince by this, or no (ordinary Revealed) way, he diſpenſeth and ſecureth both to the good and bad, the things of the World, in Order unto thoſe of the World to come.

11. That there is owing unto God from *Chriſtians*, a more *Regulative Dominion*, with a more *Free* entertainment, and a more *Ingenuous* acknowledgement thereof, then he hath or had amongſt Heathens; where the Form of his Celeſtial Government (exemplified for us in his Word) was and is followed, though not underſtood: then in *Hell*, where it is underſtood and followed, but repined at.

12. That in this *Subordination*, though the divers and different, ſubalternate Adminiſtrators of the Power of the *One God*, (it may be to honour them, while they honour the Superiour) as they are dignified (alſo) with the Name

Name of *Elohim* (as hath been granted) ſo they are here ſtiled *Powers*; yet it is evident, that the *Apoſtle* (to rectifie miſtakes herein) reduceth the whole integrall Power of *Dominion* to its genuine *Singularity*; in that number ſpeaking of the *Power* that is indeed *Irreſiſtible*: and this Singular *He*, is the *Deacon* of *God* over mens *Proprieties*, and *Gods Aſſignations*: this Individuall *He*, *beareth not the Sword in vaine*: to *Him* in the *Singular number*, the *Honour* of *Gods Scepter*; the *Feare* of *the Lords Sword*; the *Impoſts* of *Gods Rents*, are vindicated, as *Acts* of *Religion*, and *Parts* of *Divine Worſhip*; in as much as they *worke* for the *People* in ſtead of *God*; from whom alone deſcendeth all *Power*, having its *Originall* in the *Unity* of the *Divine Nature*, as the Name thereof ἐξουσία imports: unleſſe the *King* have his *Being* from the People, and they from themſelves. Since *He*, who onely is, and is altogether *One*; hath never given this his *One Soveraignty* (which, with the Dignity thereof cannot be given in common to many, or) to more then to *One*.

13. And this the *One God* ſpecified from the firſt mans Beginning, in his Creation but of *One* Man at the firſt; in whom were all men, and all humane Powers; and from whom are all, and all that they have; though all they, have not all that he had. *He* was (if the *Apoſtle* knew how to argue) *Gods demonſtration* for *Monarchicall Dominion*, to be erected over all thoſe who ſhould for ever come out of him, which primarily relateth to Gods great *Houſhold*, the *Kingdome*; in as much as there *onely*, and not in the *Family*. The *Latitude* of *Gods* firſt word *Maſhal*, and the Apoſtles Paraphraſe thereupon, in the word ἀνθρωπῶν, is onely extenſible in the *Kingdome*, and not in the *Family*.

*Whereupon my ſeventh Quære is.*

*Since without Gods firſt Donation, mankind* (in ſpecie) *could have had no Title at all: without his third Donation, man* (in Individuo) *can have no benefit at all, from the daily Bread he eates.*

*How it may ſtand with Humane Wiſdome to Queſtion:*

*Whether the Secondary Donation* (*without a Title whereunto Man in particular, can have no diſtinct Propriety in that Bread he eats*) *appertaineth to God? which the Scriptures clearly affirme, and particularly the* Lords Prayer: *And that this is done by queſtioning the only Authoriſed Deputy of God; who will not deſcend to Judge, or Severalize mens particulars. The Queſtioning of whoſe Title, forfeiteth ours; and makes us liable to Gods Temporall Sword here, and eternall Death hereafter.*

*My firſt Argument is concerning the Primary Donation of God the Father, above ſpecified; and the Conſequents thereof, pertinent to this Point.*

*That which denyes the leſſer Power*, viz. *of Free Dominion over Herbs and Fruits, to make uſe of them at pleaſure, to have been Originally in Man in Innocency; evidently denyes the greater Power, in eodem genere, viz. Dominion of generall Community, or particular Demeanes in the Soyle it ſelfe; and*

(which is yet greater) over other mens Lives and Livelihoods) to be Originally in Man sinfull.

But the Donation of God for Herbs and Fruits, and the Restraint of God from the Tree of Knowledge: Denyes the lesser Power, viz. Free Dominion over Herbs and Fruits, to make use of them at pleasure, to have been Originally in Man in Innocency.

Therefore, the Donation of God for Herbs and Fruits, and the Restraint of God from the Tree of Knowledge: Evidently denyes the greater Power in eodem genere, viz. Dominion of generall Community, or particular Demeans in the Soyle it selfe; and (which is yet greater) Dominion over other mens Lives and Livelihoods, to be Originally in Man sinfull.

Secondly, concerning the third Donation of Beneficiall use, effected by the Spirit of God, upon the Word of God and Prayer; from the Word of God conferring the Title thereunto; viz. Ecce dedi, Behold, I have given you; our Prayer; viz. Give us this day our daily Bread: That which shall be so ours, that none else against us have Propriety in, let us have sustentation from; wherein are visible the three Acts, of the Father, the Son, and the Holy Ghost.

That Power, which onely can administer the Beneficiall use, so much as of a morsell of Bread (for the preservation of each Individuall Man) which mankind had not so much as Right in commune unto, but by the Donation of God, the generall Father of mankind: Onely can give the Propriety thereof, against the common Interest of mankind.

But onely the Divine Power of God: can administer the Beneficiall use, so much as of a morsell of Bread (for the preservation of each Individuall man) which whole mankind had not so much as Right in Commune unto, but by the Donation of the generall Father of mankind.

Therefore, onely the Divine Power of God: Can give the Propriety (so much as of one morsell of Bread) against the common Interest of mankind.

Thirdly, concerning the middle Power of Distribution, in relation unto its proper Seat, in the middle Person of the Trinity; now justly constituted King of kings, and the universall Judge of the whole World.

All the middle, and peculiar Acts of the second Person (both for Commutative, and Distributive Justice, over and amongst whole mankind) giving Propriety in the Blessings of Heaven and Earth: Are no lesse Divine, and untakeable by Man, without Commission from him, then the Act of paternall Indulgence (giving man Title to the Earth, and the Fruits thereof) in the Father; then the Act of the Holy Ghost, giving the Blessing of Help and Sustentation from the same.

But (as King of kings) to appoint such Deputies for the Administration of that his Power, for the giving every one his Portion; which it is not convenient that Himselfe should (at each turne) come downe from Heaven to divid; (as Prov. 8. 15.) is a peculiar Act of the middle Person in Trinity, (both for Com-

*mutative and Distributive Justice, over and amongst whole mankind) giving Propriety in the Blessings of Heaven and Earth.*

*Therefore, (as King of kings) to appoint such Deputies for the Administration of that his Power, for the giving every one his Portion; which it is not convenient that Himselfe should (at each turne) come downe from Heaven to divide: Is no lesse Divine, and untakeable by Man, without Commission from Him, then the Act of paternall Indulgence (giving Man Title to the Earth and the Fruits thereof) in the Father; then the Act of the Holy Ghost, giving the Blessing of Help, and Sustentation from the same.*

*Fourthly, concerning the generall Duty of mankind, issuing from these Donations.*

*They, who have Right unto the Creature, Propriety in the Creature, and Sustentation from the Creature, onely by the Donation of the Creator: Ought to use the things they so have, so (and no otherwise, then) as the Creator requireth; viz. as to their owne, so to the service of Him, and his Christs; and not contrary to them.*

*But the People: Have Right unto the Creature, Propriety in the Creature, and Sustentation from the Creature; onely by the Donation of the Creator.*

*Therefore the People: Ought to use the things they so have, so (and no otherwise, then) as the Creator requireth; viz. as to their own, so to the Service of Him and his Christs; and not contrary to them.*

*Fifthly, concerning the Specification in the Word of God, (who onely hath Power and Right, to nominate his owne Deputies) of those whom he hath chosen Administrators of his Power.*

*They onely, whom Christ (from God the Father, by the Holy Ghost; in, or according to the Revealed Will of God, contained in the Scriptures) hath (in token of Superiority) Dignified with the Name of Christs, and entrusted (for the Honour and Safety of Mankind) with that his Earthly Power, which they dare not desire, that he Himself should Administer: Can have Just Right to Exercise the Royall Authority of Christ, both God and Man; in the Throne of the God of Heaven, over Man on Earth.*

*But Kings: Are onely they (and not the People) whom Christ (from God the Father, by the Holy Ghost; in, or according to the Revealed Will of God, contained in the Scriptures) hath Dignified (in token of Superiority) with the Name of Christs; and entrusted (for the Honour and Safety of Mankind) with that his Earthly Power, which they dare not desire, that Himselfe should Administer.*

*Therefore Kings: Are onely they (and not the People) who can have Just Right to Exercise the Royall Authority of Christ, both God and Man; in the Throne of the God of Heaven, over Man on Earth.*

*Sixthly, concerning the generall Claime unto Gods Title, through the Law of Nature, by Descent.*

*That which is esteemed (as a branch of the Law of Nature) an undoubted Evidence*

of the conveighance of Gods Title to the Subjects, for the enjoyment of their Rights and Properties: Neither can, nor ought to be esteemed a lesse warranty to the King, for his enjoyment of the Rights and Properties of Kings.

But Just Descent: Is (as a branch of the generall Law of Nature) esteemed an undoubted Evidence, of the conveighance of Gods Title to the Subjects, for the enjoyment of their Rights and Properties.

Therefore, Just Descent: Neither can, nor ought to be esteemed a lesse warranty to the King; (viz. then to the Subject) for his enjoyment of the Rights and Properties of Kings.

Seventhly, concerning Humane Positive Lawes, and the acknowledged Power thereof.

They who affirme, that they hold their Estates by the Lawes of the Land: May not but acknowledge therewith, that they hold them from him, from whom the said Lawes have their being; viz. the King.

But the People: Affirme that they hold their Estates by the Lawes of the Land.

Therefore, the People: May not but acknowledge, that they hold their Estates from the King.

Eightbly, concerning the proper Efficient of such Lawes, as can dispense Gods Title over the Creature unto man.

That Power (according to the Doctrine of holy Scriptures) which can be the proper Efficient (Administring the Formall Cause) of such Lawes, as can dispose of Gods Rights to Man, from Herbs and Fruits, to the Life and Death of Man: Is evidently Divine, such as cannot be taken, nor taken away by man, nor administred without the Donation of God, revealed in his Word.

But (according to the Doctrine of holy Scripture) the Kings Power onely (or none on Earth, and so man can have no assurance on Earth, and God no Kingdome there) is that Power which can be the proper Efficient of such Lawes, as can dispose of Gods Rights to Man, from Herbs and Fruits, to the Life and Death of Man.

Therefore (according to the Doctrine of the Scriptures) the Kings Power onely (or none on Earth, and so man can have no assurance on Earth, and God no Kingdome there) is Divine; such as cannot be taken, nor taken away by Man, nor administred, but according to Gods Donation, recorded in his word.

Ninthly, concerning the guilt of Disobedience to the King, and what it forfeiteth.

That sin, which forfeiteth mans Temporall Estate; and is (moreover) a violation of that Commandement, which God hath left as a Guardian for all the rest, in order to Earth's Peace, and Heaven's Glory: Is most carefully to be avoided of all those, who dare not be wiser then God, or suspect his Justice; but with Obedient sobriety, expect Earth's Happinesse, and Heaven's Blessednesse.

But Disobedience to the King: Is that sin which forfeiteth Mans Temporall Estate; and is (moreover) a violation of that Commandement, which God hath left as a Guardian for all the rest, in order to Earth's Peace, and Heaven's Glory.

Therefore, Disobedience to the King: Is most carefully to be avoided of all those, who

*who dare not be wiſer then God, or ſuſpect his Juſtice; but with obedient ſobriety, expect Earth's Happineſſe, and Heaven's Bleſſedneſſe.*

*Tenthly, concerning the Power of the Sword.*

*Whoſoever is entruſted by God with the greateſt of the Rights of Majeſty;* viz. *the Power of the One Sword of the One God: His Power is more then Humane, He is more then mans Brother; is inveſted with the Divine Paternity of God; and by conſequence, hath all other the leſſer Rights of Majeſty, now in Queſtion amongſt us.*

*But the King onely: Is he that is entruſted by God, with the greateſt of the Rights of Majeſty;* viz. *the Power of the One Sword of the One God.*

*Therefore, the King onely is he: Whoſe Power is more then Humane; who is more then mans Brother; is inveſted with the Divine Paternity of God; and by conſequence, hath all other the leſſer Rights of Majeſty, now in Queſtion amongſt us.*

*Eleventhly, concerning the Order that God hath eſtabliſhed for the Government of the World; the Diſturbers thereof, and their danger.*

*Whoſoever violate that Order, which the God of Order hath conſtituted for the Government of mankind; and put themſelves into the Bands of* Apollyon, *who himſelfe (though he endeavours to bring Chriſtians into this Antichriſtianiſm) dares not truſt in Hell it ſelfe any other Government, but Monarchicall: They doe (proportionably to the Degrees of their ſeverall Enormities) incurre the Apoſtles Sentence of Damnation,* Rom. 13.

*But they who preſume, beyond their rank in the Subordination which God hath fixed.*

*They, who (in caſe there be difference amongſt thoſe who are ſubalternate Adminiſtrators of this Divine Power) will not rectifie their Obedience, by ſubmiſſion unto Him, who is the higher in the Subordination.*

*They, who will not acknowledge the King, to be on Earth Supreme; and his Power to be Irreſiſtible; by any He, be he never ſo great; or by any they, be they never ſo many.*

*They, who make it not matter of conſcience, for Gods and Religions ſake, to come out of their Rebellious courſes, and ſubmit unto his Deciſive Scepter; unto his Corrective Sword; unto his Ordinary Cuſtomes; unto his Extraordinary Subſidies.*

*They (as Tranſgreſſours of the Magiſteriall Law of God, in the higheſt of his earthly Concernments) doe violate that Order, which the God of Order hath Conſtituted for the Government of mankind; and (as deſerters of God) have put themſelves into the Bands of* Apollyon; *who himſelfe (though he endeavours to bring Chriſtians to this Antichriſtianiſme) dares not in Hell it ſelfe, truſt any other Government then Monarchicall.*

*Therefore, they who preſume beyond their ranke in the Subordination which God hath fixed; they who, &c. All of them, doe (proportionably to the degrees of their ſeveral Enormities) incur the Apoſtles Sentence of Damnation,* Rom. 13.

Twelfthly, concerning the Apoſtles Argument, Chap. 7. about the Foundation of this Order, laid in the Creation of the firſt Man, alone.

Where ſoever in any Type, or Epitome (wherein God hath no leſſe Power and Propriety in the one, then in the other) the Spirit of God maketh choice of words, whoſe Latitude is more exercible in the one, then in the other: There Gods All-ſeeing Spirit, intended chiefly the Typified or Epitomized.

But, in the Apoſtles Argument, 1 Tim. 2. 12. Family-Monarchicall Government: Is the Epitome of State-Monarchy, wherein God hath no leſſe Power and Propriety, then in the Family; and the Latitude of the words Maſhal and αὐθεντεῖν, is more exercible in the Kingdome, then in the Family; viz. they include the Power of the Sword, which the ſmall Monarch of the Family may not uſe therein.

Therefore, in the Apoſtles Argument, 1 Tim. 2. 12. the All-ſeeing Spirit of God intended chiefly the Monarchicall Government of the Kingdome; viz. upon the Creation of one Man (at the firſt) alone.

Laſtly, concerning the Queſtion it ſelfe, and Cautions to be uſed therein.

Such Queſtions, which bring into Queſtion, the whole Title, which Man hath from God, to the Bleſſings of Heaven and Earth; and which reſolved, according to the Votes of naturall Man, doe tend to the diſentitling of God, to that Dominion of the Earth which He (the Creator of whatſoever hath being) cannot any where loſe; which He will not immediately Exerciſe himſelfe; and which He may not endure to have taken (unleſſe given) by any Creature; or which tend to the making of God, not to have ſo Regular Soveraignty amongſt Profeſſing Chriſtians, as that he had, and hath amongſt Pagans; and little other, then that he hath in Hell it ſelf; together, with all other the ill Conſequences in the foregoing Arguments: Are (in regard of the Devils Malice and Vigilancy, againſt the Supremacy of God, and the Weal of Man, promiſed unto his Humility and Obedience; and in reſpect of the generall Vanity, of Proud and Unruly mankind, impatient of the Dominion of God committed to one Man) rather to be avoided with the Reverence of Religious Feare, then entred into, with the boldneſſe of confident Weakneſſe; then proſecuted with the dangerous ſtrength of Self-ended Wiſdome; or otherwiſe, then by the juſtly Magiſteriall; evidently Infallible; and graciouſly provident Oracles of the Creator, and King of all.

But the particular Queſtioning of the Kings Title (who is the Onely declared Deputy of God, throughout the whole Scripture) out of a Spirit of Oppoſition: Brings into Queſtion the whole, &c.

Therefore, the Queſtioning of the Kings Title out of a Spirit of Oppoſition: Is rather to be avoided with the Reverence of Religious Fear, then entred into, with the boldneſſe of confident Weakneſſe; then proſecuted with the dangerous ſtrength of Self-ended Wiſdome; or otherwiſe, then by the juſtly Magiſteriall; evidently Infallible; and gratiouſly provident Oracles, of the Creator and King of all.

CHAP.

## Chap. VIII. Sect. I.

### The Contents.

*An Introduction to the ensuing Chapter. The Adversaries Principles injustly taken up, but more foully deserted. The Peoples Liberty, the Word of God, and the Kingdome of Christ, find no such Enemies, as the Pretenders for them. The written Word of God, the best Commentary upon the unwritten Law of Nature.* Gen. 49. 10. *and* 1 Sam. 13. 13. *reconciled. The Exemplification of Gods mind in the Institution of King* Saul; *an Argument unanswerable by the Adversaries. The acknowledger of the Scriptures, must acknowledge, that in the Patent of King* David, *all Christian Kings have a joynt Commission. Some conveniences through the settlement of Gods Power in one Man, pointed at.* Prov. 21. 1. *Paraphrased.*

1. BY this which hath been said, it satisfactorily appears to every conscientious man, who expects his Light from the Lamp of Gods revealed will, how from the beginning, God hath disposed of his Power of *Dominion*. In which Point, since onely He hath Power to Constitute and Repeale; but hath Constituted and not Repealed, nor hath given Dispensation to any others whatsoever to doe it: Religious Sobriety would abundantly rest contented with his bare exemplification of his mind, if there were no more to be said in this case, then these *Argumenta ad rem*. But *ad Hominem*, (to the Opposing party) they ought to be esteemed of double force; since they, who have undone the People by this plausible colour, *That all things whatsoever, whether to be believed or done; are to receive the particular warrant of their Legality, from the precise words of expresse Scripture*; may least of all men be endured in the Point of highest Concernment, to goe against the onely exemplifications of God in this kind, contained in the *Scripture*.

2. In which particular (as appears by the horrible and amazing excesses, wherewith the Disciples of the grand Enemy of the *Word of God* have openly blasphemed it, to the infamy of the Age and Nation; what his aime is, even in

in thoſe, whom hee cannot unto that Hereticall height bewitch) it hath in theſe dayes fallen out, as in all former Stories, no great Evill hath appeared in its owne colours at firſt, but with a ſeeming Zeale to correct evils, and advance that, which moſt commonly rather ſeemed, then was good. So moſt ordinarily, when the Pretenders for the Peoples *Liberty* have by that Pretext deſtroyed their particular Adverſaries, *Liberty* it ſelfe by the Pretenders for it, hath been moſt deſperately deſtroyed. So here, when under pretence of *Scripture Zeale*, the Diſciples of the *Angels* of Darkneſſe, have (with unwary men) diſcountenanced (and thriven by) their private Adverſaries; the *Scriptures* are they who have received the greateſt foile.

3. So in the caſe of ſetting up the (Aereall) *Kingdome* of *Chriſt* upon Earth; when under the gay out-ſide thereof, they have deſpoiled thoſe that ſtand in their way; it is evident the prize was to *lift* [*Him*] *up on High, that they might part his Garments amongſt them, and to caſt lots for his Coat.* This is moſt evident, that, that cannot be *Kingdome*, the Power whereof muſt be in more then One, much leſſe in every one. That, that cannot be *Chriſts*, which ſeeketh its own. That, that cannot be Chriſts Kingdome, which comes not to fulfill, but to deſtroy any part of the Eternall and Univerſall Law of Nature, Reaſon, or Nations; which came from Chriſt into the World before Chriſt came into the World himſelfe; who when he came, he came to accompliſh, not to deſtroy that which he ſent before him, even to that of *Moſes, Mat.* 5. 17.

4. But I take no delight in diſplaying the vanity of thoſe, who divide what cannot be divided, Chriſts Kingdome from him, and it within, and againſt it ſelfe, and ſo make many *Nothings* of it; who place it, *loe here*, and *loe there*, and ſo put it in many *No wheres*. That which I deſire to commend from hence unto the truly humble, and obediently unpertinacious *Chriſtian*, is; that he would not reject, as meerly Topicall, the aforeſaid exemplifications of GODS mind, (whoſe *Rules* and *Examples* certainly are not at variance) but rather, that he would looke upon them, as upon GODS owne *Commentary* upon his own *Precepts*; and upon both together, as upon Gods Declaration in this behalfe, againſt all ſpurious falſe copies of mans luſtfull fancy; to learne, what indeed is the true and genuine meaning, and obligation of his generall and perpetuall Law of Nature, and Nations; which, as it was borne into the World with the World, ſo muſt it not dye before it. For it was *Miſhpat Hamelucbah*, the Juſt and Right Law of Kingdome (that, which was derived (at firſt) from the Breath of God, and thence received into the Univerſall Law of Nations) which the People of Iſrael petitioned for in the fore-cited 1 *Sam.* 8. 5, 20.

משפט המלכה

5. Concerning which, GODS Anſwer was, *Hearken unto them in all that they ſay unto thee; yet* (leſt they ſhould not throughly underſtand for the preſent, or for the future ſhould imagine, that they might make what they pleaſed of that

that unwritten Law) *shew them truely what is* Mishpat Ha-melech, *the Right of perpetuall Prerogative*, which *Samuel* from the mouth of GOD delivered unto them. Unto the Power whereof, *David* (without any restriction from GOD) did succeed: and *Sauls* Posterity for ever (which I forbeare to draw any Arguments from) might have been entertained into the same Rights; as appeares, 1 *Sam.* 13. 13. *For now would the Lord have established thy Kingdome for ever:* (to wit) that Royalty which at first was given thee, and described from the mouth of GOD; whose Donation (since GOD never did it) Man may not limit. Which hence appeares not to have been such, as is now pretended. משפט המלך

6. If it be demanded, how then could *Gods promise* in *Jacob's* Propheticall *Benediction*, concerning *Judah* and his *Scepter*, have been made good? I answer, God Almighty plainly shewed how this might have been: to wit, by the giving of *Michal Sauls* Daughter in Marriage to the Son of *Judah*; the possibility of whose hopes was afterwards frustrated, by her despising that part of the *Sacerdotality*, which was truly inherent in the Regall Power; her religiously carefull Husbands Humble Primacy, and Supreme Service, exhibited before the visible *Monument* of *Gods Royall and Spirituall residence* amongst his People, (*viz.*) the *Arke of God.* 2 *Sam.* 6. 23. *For this cause, Michal Sauls Daughter remained childlesse unto the day of her death.*

7. And to give the more credit hereunto, it may seeme (as it is recorded in the next ensuing Chapter to the former story; *viz.* the 14.) that *Jonathan* (the most gloriously vertuous of all the *Princes* which are Registred in the *Booke of God*) was decreed by God for a better *Kingdome*, when doomed by his owne Father for a *Son of death*: which God executed upon him (whom the People could not then rescue) though his rash Father was at length willingly enforced to forget his Oath. This, to teach all the irresistible *Deputies* of the faithfull *God*, how dangerous a thing to them and their s heady precipitancy is: and that they may least of all men, vainly use the Power of the serious *Jehovah Elohim*. 2 *Sam.* 14.

8. So that if the Scriptures be left for mans perpetual and universal Rule, (which now to deny, can in no wise become our Adversaries) were we destituted of further Proofs, the onely recorded *Exemplification* of the administration of *Gods* Power by Him, who onely hath Power from Heaven, constituted amongst his peculiar People upon Earth; for the reverence due to him, ought to be preferred before the Institutes of all humane *Politick-would-bees*: to be esteemed the wisest, justest, and safest modell of Precepts, for the regulating of all particular Dominions; to be had in honour, both as *Gods* owne *Commentary* upon his *generall Law of Nations*, and also as his owne *Paraphrase* upon his owne *Divine Sanctions*; plainly enough set downe in Scriptures; but which (rather then he will understand) the engaged, proud, busie Creature, *Man*, will forgoe his true and just Title to Hea-

ven and Earth, catching at earthly ſhadowes: whileſt thoſe who hope to find eternall life in the *Scriptures of God*, cannot but with ſacred reverence behold the *Jewiſh Kingdome*, as a branch ſtreightned by the hand of God himſelfe, for the rectifying of what (in this particular) is crooked throughout the whole circuit of the round world.

9. For that which followeth, I profeſſe not to diſpute againſt thoſe, who ſo farre deny the Providence of God, as if he had left the world after he had made it, as the *Oſtrich doth her egges*, without care to hatch them her ſelfe. And therefore, I goe not about to prove, that it concerned him to ſet for man (frowardly impatient of his immediate Soveraignty, but much more proudly of his delegated Power) a ſtanding unalterable *Rule*, for the moſt conſiderable thing in the world; (*viz.*) the Government of the world, before he left him to himſelfe, and it: He himſelfe, (*viz.* GOD) being by degrees upon juſt grounds (which have produced that which our unworthineſſe now findeth and ſmarteth for) to retire from that propinquity of converſe, interchanged at firſt betweene Himſelfe and his Creature, (while mankind in ſome competency walked worthy of it) either immediately by his own ſelf, or mediately by his bleſſed Angels, or elſe extraordinary Prophets. It is evident that this he hath done, and this Rule I here preſent.

10. It is done in the Covenant of GOD with *David*; and that was *a Covenant of Salt*, to continue for ever: in which all *Dominion*, that is at this day Regular and Religious, was then Eſtabliſhed. So that if I ſhould forgive mine Anſwerer all that hath been hitherto proved, (as granting it demonſtrated onely from Authority *in materiâ ſimili*) I have here *cauſall Demonſtrations* from the ſole powerfull *Efficiency* of the *Donation of God*: which whoſoever hath, hath right unto *Dominion*: and which, whoſoever hath not, by pretending unto it, is an *Uſurper* againſt *God*.

11. That this was here *in Terminis* done unto *Chriſtian Kings*, is the ſubject of this Chapter: and that the *Donation* unto *David* and his Seed according to Nature, was the leaſt thing by GOD intended in that Charter, as being the momentary and rudimentary *Exemplification* of that glorious Grace, which was therein demiſed and ſealed to *Chriſt* for the *Princes* of the convert *Gentiles*, for ſo long as the admeaſurers of time, the *Sun* and *Moon ſhall endure*; which yet continue, and when they faile, Time it ſelfe muſt.

12. Secondly, that in this ſettlement, as (which in the former Chapter hath been ſhewed) no man loſeth of his Propriety, but hath it confirmed and evidenced unto him, by the *Royall* Power of GODS *Deputy*: ſo *Elohim* hath not loſt any thing of his Title to the Soveraignty of the Created World, by imparting it to *Chriſt* and his *Chriſts*; but retaineth ſtill both the Name and Power of *King* of the Earth, as well as of Heaven: and hath glorified and ſecured to himſelfe this his Glory, by communicating it to ſelect Tribes, choſen out from all others by himſelfe, to be ſo many viſible Repreſenters of his

his invisible Glory; and so many commemorative Arguments to put unwilling understanders in mind of him they see not; and to be a sacred mound interposed betwixt him and unruly man, to keep off stubborne prophaneness from immediate violation of his high Majesty; to reward some above others, whom his Sun must indifferently shine upon, and to punish some, that they might not be punished by Himself. Who is likewise exalted (in our sight) by this constitution of being *King of kings*; whose Glory under Him, as the Glory of those under Them, (which all men are sensible of in their owne families) ascendeth upwards (with Religion be it spoken) to the engreatning of him, who is immensity it selfe.

13. Who also might very well be pardoned of his Creatnre, if meerly for the expression of the *Divine Unity*, he thought fit never to constitute other Form of Government, then *Monarchicall*; the Grace and Glory of *One* being best dispensed and represented by *One*, and the Inconveniences and mischiefs of Dis-union, best thereby prevented. Especially, since He *alone*, can as well governe the heart of that *One*, as can many, or all governe all: of which All, not any one nor all can so much as see into the heart of one, which this One can governe; this being the Prerogative of his Power, and the promise of his Goodnesse to governe the heart of him, by whom he governeth others.

14. Thus *Prov.* 21. 1. Palgei maijm lev melech bejad Jehovah, *Seas of waters are the heart of the King in the hand of Jehovah.* Gnal-col-asher jachpots jattennu; *upon all, whatsoever he willeth, he will encline that heart.* This is the literall sense of the words, for his owne and the *Prerogative* of him on whom he hath thus settled his owne Power. Whereby mankind is taught, that untill the People can say unto their *fellow in madnesse*, the proud *Ocean*, *Hitherto shalt thou come, and no further*; and untill they have arrived at this point of Innocency, that they can say, that they have not deserved to be punished by the overflowings of an unruly *Prince*; and untill they can see into the heart of *Jehovah*, and make demonstration thereof, that his secret Will is contrary to his revealed Will, or to Justice; and they have power and skill to dis-power him, and to mend themselves; against him, who taketh no care to make good his word: not to endeavour to snatch the Government of the *Kings heart* out of *the hands of Jehovah*, who hath thus disposed of the *Dominion*, which he can prove to be his owne. But I proceed; and will first shew the Reasons of Gods settlement of his Soveraignty in *David*, and his Posterity, following that Order which the Spirit of God laid out, *Psalm* 132.

פלגי־מים
לב־מלך
ביד־יהוה
על־כל־
אשר יחפץ
ישנו

## Sect. 2.

### The Contents.

*The Grounds of Gods preferring* David *and his Seed to the Kingdome of Israel. Expressed in the* 132. Psalme. *Its first part containes* Davids *solicitous care for the building of a materiall Temple for God. The second* Davids *Petition: first, for Gods Inhibitancy therein: secondly, for the Support and Glory of the Priests thereof: thirdly, for the performance of Gods Leiturgy: fourthly, for the Honour of Christ, in and by these. The last expresseth Gods Oath, in Answer to* Davids *Vow, for the perpetuity of the severall petitioned for particulars: Gods Oath fulfilled to a Title in the Typified, though not in the Type.*

1. The reason assigned in generall Termes, 1 *Sam.* 13. 14. was. For that *David was a man after Gods owne heart*: particulars are expressed in the said 132. Psalm. The first was his pious intention to build God the Temple, which he expected from his People, when he should give time and ability to perform the same in so glorious manner, as it might surpasse in riches the Idola Temples, erected throughout the world unto the *no-gods* of the Nations; and as beseemed his *Tzijon*, prove the glory of the whole world. 2. In the first Verse, *Lord remember unto David all his affliction; how he vowed unto the strong God of Jacob, I will not enter into mine house, and untill I finde out a place answerable to Jehovah*; according to that of S. *Matth.* 23. 21. Whosoever sweareth by the Temple, sweareth by it, and him that dwelleth therein. For the words are, *Makom la-jevah, a place to Jehovah*; and *Makom* is (as hath been shewed) a word of large extent, no lesse then Immensity it selfe, signifying as well the *Lord* of the *House*, as the *House* of the *Lord*. And in the next word is [*Habitations*] (in the Plural number, mystically including the many Daughters of that *Tzijon*; the multitude of Christian Temples) for the mighty God *Jacob*, the younger Son of *Isbak*, the Type of the Gentiles.

מקום ל־יהוה

משכנות

3. Which significant Temple, though *Almighty God* longed for, he patiently waited the good time, (as *Deut.* 12. 11.) of his Peoples Plenty, Peace, and orderly settlement under just Monarchicall Government, (as *Aquinas* expresseth)

*Aquin.* 1, 2. qu. 102. a. 4.

expreſſeth) for the ſpace of 480. yeares. So that he never (all that time) found fault with his ambulatory Tabernacle under Curtaines. Yea, his goodneſſe tooke ſuch pleaſure in that his meaner Tent, that he loved (even unto *Jealouſie*) it, and the ſacred Contents therein; ſo far forth, that what prophane hands ſoever, but touched, what (by *Anointing* them) he had *ſeereted* to himſelfe; ſorely ſmarted, if they wholly periſhed not: as Documents, what he expecteth under Chriſtianity, ſo long as the perpetuity of it ſhall continue; though during the tremblings and poverty of the Primitive Infancy, he thought not ill to dwell in the tops of other mens houſes. Yet (as is aſſerted by a man deſerving the encouragements, and thankfull acknowledgement of the whole Nation) ever in the upper roomes, over them, who under him were the owners thereof; which roomes, from the firſt of their conſecration, were ſacred and ſevered for the moſt High, above and from the prophaneneſſe and inferiority of ſecular uſes, ſo much as to eat and drink in, their *Chriſtian Love-feaſts*, 1 *Cor.* 11. 22. which for feare of *xeiua*, (I doubt) damnation, the Apoſtle, Ver. 34. baniſheth from theſe holy places.

*Mr.* J. Gregory *his Notes upon ſome paſſages of Scripture. Cap.* 3.

4. The Religious and ſolicitous Vow of *David* was ſeconded (Verſes the 6. and 7.) by the ſemblable expreſſions of the Sons of the *Church*, under the name of *Bethleem-Ephrathites*, (the City of *Chriſts* and *Davids* birth) in their remarkable Exultation *Hinne*, *Behold, we heard the glad tydings thereof in Bethleem*; in their forward advancing the Service, preparing their timber for it, forthwith *we found it in the woods*; in their due reſolution for mannerly Devotion therein, in the *Externall*, as well as *Internall* Worſhip of God, in their approaches unto that dreadfully ſacred place: *We will enter into his Tabernacle*, and *Niſhtacave labadom raglav*, *We will (bow, yea) proſtrate our ſelves to the ſtoole of his feet.* And this is the firſt part of the *Pſalme*.

הנה
שמענוה
באפרתה׳
נשתחוה
להדם
רגליו

5. The ſecond part containes his *Petition* to God in the 8, 9, 10. Verſes. Firſt, that he would be pleaſed to ariſe and take poſſeſſion of the Houſe (already in his deſignation, ſet apart from all humane Propriety) for his Inhabitancy, and entailed Privacy for ever; and for ever to ſet up his reſt in that reſting place. And alſo, that mens eyes may have ſome viſible Teſtimony of his not readily beleeved inviſible Preſence, and direction for their due *Incurvations*, the *Monument* of the one, and the *Point* of the other, (*i.*) the *Arke* is thither invited, and it is the *Arke of his ſtrength*; to wit, the pledge of his ſtrength, to afford them ſtrength. Which *Cynoſure*, while they reverently attend unto, in their acts of Religious *Worſhip*, and obediently obſerve the Law therein included, in the actions of *Politicall*, *Oeconomicall*, and *Moralt* life; they ſhall not faile of Heaven in the end, (the end of thoſe, who begin with ſeeking the *Kingdome* of God,) nor ſhall the Politicall atchievments of the Publike State be fruſtrated, nor ſhall the petite Government in their ſeverall Families be unbleſſed, nor ſtrength be wanting in each private man,

to

to ſubdue the unruly multitude of paſſions and perturbations, unto the reaſonable will.

6. The ſecond part of *Davids* Petition unto GOD (upon this Vow) was Ver. 9. for thoſe meniall Servants of GOD, who (for all Iſrael in ſtead of the *Firſt-born*) were (as Mediators between GOD and Man, his *Embaſſadors*, and mans *Proxies*) by GOD deſigned for the Worſhip of GOD; due from all that owe homage unto GOD; to be in chiefe performed unto him, in his owne houſe; whence both his Religion and Bleſſing is to be derived and propagated into the Publike houſe of the Kingdome, the Private houſes of the ſeverall Families, and the more private cloſets of the breaſt of each particular man therein. Firſt, for the Prieſts reverentiall and glorious Externall port; *Let thy Prieſts be cloathed*, (be externally ſet off with honour.)

כהניך ילבשו צדק 7. Secondly, for their Internall contentive ſupport; *Let them be cloathed with Tzedek*, that is, let their juſt Portion (from their *Lord* and *Maſter*) ſupply them with this honourable port. For the learned know that the word *Tſedek*, as in its firſt, it ſignifies Internall Righteouſneſſe, ſo doth it in its ſecondary ſenſe, connotate GODS Eleemoſynary allowance for meanes of comfortable ſubſiſtency, which the *Righteouſneſſe* of man (if he meane himſelfe to be cloathed with the *Righteouſneſſe* of GOD and his *Chriſt*) is bound (as GODS Rent) to diſcharge.

8. Thirdly, for Externall and Internall performance of GODS Service in the name of the People, properly and truly called GODS Liturgy; (for the Publike Worſhip of GOD was never truſted to the weakneſſe or wickedneſſe of uninſpired men; this very *Pſalme* being a part of the ſet, ſolemne, and continuall Liturgy, wherewith GOD, according to his own directions from time to time, was from the Conſtitution of his Church adored:) that they might performe this Service free from the engagements of particular diſcontents, ſinging forth GODS Praiſe, with a melodious voyce ſent forth from a cheerfull heart: Let thy *Sacred* and *Secret* ones ſing their *Publike Service* with joy. [*Jerannenu*] let them triumphantly ſhout, or externally ſound them forth from an heart poſſeſſed with Internall Exultation.

וחסידיך ירננו

9. And then fourthly, (as the upſhot of that Petition, which had the ſame beginning, intimating that the Publike Worſhip of GOD muſt expect both its *Introduction*, and its *Coronis* from the Regall Power) *For thy Servant Davids Religious care, both of thy Houſe and Houſe-keepers; let* no *face that is Anointed* (by thee, Regall or Sacerdotall) *be aſhamed.* For the word is *Penei*, faces, and chiefly deſigneth his, of whom *David* was the Type. And the meaning is, for the ſufferings ſake of both the *Davids*, (the heavenly and the earthly) Let not the great *King* and *Prieſt* thy *Chriſt*, whenſoever he cometh into the world, (firſt or laſt) be aſhamed of thoſe who are entruſted with his Offices, nor let them be aſhamed (before him) of their demeanour in thoſe his Offices.

פני

10. The

10. The laſt part, is GODS Anſwer to *Davids* Petition: and it is with a *Niſſbagn Jehovah*; *David* had firſt vowed and ſworne to *Jehovah*, here *Jehovah* ſweares to *David*. And that which he ſware was, *Emeth*, *unalterable truth*, ſuch as nothing ſhall make him depart from; (who may dare to miſdoubt all, or any of this?) The ſubſtance of his Oath is, firſt, *Of the fruit of thy body will I ſet upon thy Throne; and if thy Children will walke worthy of it, their Children ſhall enjoy it* [*Gnadignad*] *as long as perpetuity ſhall laſt.* And the reaſon is forthwith aſſigned, the very materiall *Temple* which *David* had now deſtin'd, and he had a long time expected. The Vow pleaſed him, the Place delighted him; it, he had long agoe deſigned, and particularly pointed at, * when *Abraham* was commanded there to Sacrifice his onely Son; and before that, it was the ſeat of the King and Prieſt of *Gnalion*, the moſt High GOD, *Melchiſedec*; whence our grand *Chriſtian Sacrament* (as the Fathers unanimouſly teach) is recorded to have been Celebrated, *Gen.* 14. 18. before there had gone out any Decree for the *Legall Circumciſion*. Concerning which place, more might be ſaid, but it is ſufficient that it is here ſet down, *Ver.* 14. For *Jehovah* hath choſen *Tsijon* (from before this Vow) to be his Habitation; He longed to be in poſſeſſion of it, had reſolved there to ſet up his reſt, to inhabite, *Gnadignad*, for ever. And againe it is repeated, *Ver.* 15. He longed for it.

נשבע־ יהוה לדוד אמת

עדי־עד

* *Vide Mr* Gregory *cap.* 25.

11. Now for the ſecond part of *Davids Petition*, He anſwers that alſo with overflowing Bounty, and doubles his Bleſſing on the *Proviſion of the Prieſts*: *Tſedah barech averech*, *Bleſſing, I will bleſſe her meat.* The pooreſt *Levite* ſhall have his fill of bread, (which in Scripture is a large word containing all other neceſſary viands) and for her *Prieſts*, I will adorne them with more then *Tſedek*, it is, *Jeſhangh*, *Salvation*, or *Jeſu-ſhip*: they ſhall put on the *Lord Jeſus*, both upon themſelves and others. And for the latter clauſe, there alſo his Bounty bringeth forth twins; thoſe *her Holy ones*, (*i.*) her Prieſts, *Ranen jerannenu*, *cheerfully and triumphantly ſinging out*, *ſhall cheerfully and triumphantly ſound out the Praiſes of God in the daily Liturgy*, *metrically prickt out before their eyes.* This was GODS Oath in anſwer unto *Davids*; for a perpetuall *Temple*, a perpetuall *Prieſthood*, and a perpetuall *Kingſhip*: which if they failed in *Judaiſme*, we are to ſeek for in *Chriſtianity*, for *Gods Oath* cannot faile; but in the *Typified* (if not in the *Type*) it hath beene and ſhall faithfully be performed unto the end of the world.

צידה ברך אברך

ישע

רנן ידננו

12. And concerning the Concluſion of the Petition, the Commemoration of *Davids* ſolicitous care, God anſwereth accordingly: That out of the materiall Temple ſhall come the Bleſſing of the pious King, which by him ſhall deſcend upon all his Subjects, according to multitudes of plaine Texts: as, *Pſal.* 20. 2. *Pſal.* 48. 8. and 53. 6. and 68. 16. & 87. 2, 7. And *Pſal.* 76. 3. *There* (in that numericall place) when he giveth victory (howſoever it may ſeeme to be atchieved on the ground where the battell is fought)

*doth*

*doth God breake the arrowes and the bow.* And ſo here in this preſent 18. Verſe, *There*, in that very place which *Davids* piety had *vowed* for *me*, and the *Arke of my ſtrength* to dwell in, *will I* (ſaith God) *make the Horne of Davids ſtrength to bud.* And further God anſwers in purſuance of his zeale to his owne peculiar Tribe, *Gnarachti, I have prepared, ordered, and trimmed a perpetuall Lamp, (viz.)* the *Prieſts* with *Urim* and *Thummim*: *Light for the Service of mine Anointed*, to be unto him and his for ever, as *Aaron* was to *Moſes*, *Eleazar* to *Joſhua*, *Jehoſhuah* to *Zerubbabel*, to enquire of GOD by, and to offer up his and their Devotions.

עדכתי נר למשיחי

13. And yet further it may imply, That when my *Chriſt* ſhall come to make his entrance upon both his *Offices*, He the Typified *David* ſhal not want his *Sons of Oyle* to ſtand before him for ever: for ſo *(viz. Sons of Oyle)* the *Prophet, Zech.* 4. 14. calls both *Zerubbabel* the *Prince*, and *Jehoſhuah* the *High-prieſt*, (who but a little before, Chap. 3. 3. had his *filthy garments changed, and was glorioufly clad*, contrary to that which our eyes have ſeen,) *Then ſaid the Angel, theſe be the two Sonnes of Oyle*, (or as we ordinarily read it, the two Anointed ones) *that ſtand by the Lord of the whole earth*: this is his due and expectation, ſo long as the Earth and his Lordſhip over it ſtandeth. And this is the due and honourable place of Prince and Prieſt, (however humane boldneſſe may preſume to ſtep in betwixt him and them, and they may be in diſhonourable Captivity, yet then, when he ſeemeth not ſo much as to ſtand by them) to ſtand by *Jehovah*; and to ſtand by him as Adminiſtrators (with him) of both his Divine Powers.

אלוח שנים בני היצהר

14. This is their Office, even when the exerciſe thereof is hindered; in his eye (becauſe he hath appointed them thereunto, though man will not give way to his appointment) they are honourable, as the *two Olive branches*, (Ver. 15.) *which through the two golden pipes empty out of themſelves* (not out of the People) *the golden Oyle of Gods* Spirituall and Politicall Directions and Sanctions. And without theſe, we have no evidence out of the Word of God, that God hath a viſible *Church* or *Kingdome* amongſt us: for *Ariſtocracy*, or *Democracy*, we read not that he conſtituted any. But laſtly, however the clothes of the Enemies of *King* and *Kingdome*, may by falſe Lights ſeem glorious for a time, at a bluſh; yet in the end ſhall the *Enemies* of the *King* and *Kingdome be clothed with ſhame, but upon himſelfe ſhall his Crowne flouriſh.* When I ſee the period of this, either by popular Antichriſtianiſme, or otherwiſe, ſuppoſing the *Judge* to be at dore, I expect the end of all.

15. This is the ſumme of Gods faithfull Oath unto *David* the Type: for the perpetuity of his *Temple*, his *Prieſthood*, and (which is the Crown of both) his *Kingſhip*: and therefore God anſwers twice in his Declarative Reſponſary, concerning the *King*, at the beginning, and at the end of it. Thus in the Viſion of *Ezechiel*, 45. 7. and 48. 21. the poſſeſſion of the *Prince* is appointed, as holy Mounds and Bulwarkes on both ſides of the holy Portion

tion in the laſt of Covenants, that man muſt expect for ever. But the Covenant of the Typified (which certainly *Ezekiels* Viſion did concerne) is of larger extent then that former: which died onely as the corne is ſowed into the earth, that it might live and flouriſh againe; and is therefore in ſundry paſſages of Scripture called *perpetuall*, becauſe it liveth in a better condition by its death. So *Pſal.* 89. (where both the Covenants are evidently ſet out) in the 3. Verſe, (where there is no doubt, but this former unto *David* the Succeſſor of *Saul* is meant) *I have made a Covenant with my choſen one, I have ſworne unto David my Servant, thy Seed will I eſtabliſh, Gnad-gnolam* (in both the words of Eternity) *for ever, for ever*; leſt the for ever of the Law, ſhould ער עולם
ſeeme to be all that GOD bound himſelfe for; even in his firſt and Typicall contract.

16. The tenour of GODS Obligation is preciſely this. Thou O *David* intendedſt to build me an Houſe, (of eternall Cedar) therefore will I eſtabliſh thy Seed, *Gnal-gnolam, for eternities*; *Uvanithi, and will build thy Throne, in generation and generation. Selah.* Firſt Legall, then Evangelicall. Notwithſtanding which, of above 2000. yeares that have paſſed ſince, but 21. *Kings* for not 500. yeares have enjoyed that Throne; and now, if 2000. yeares could goe backe againe, or paſſe for an houre, or inconſiderable moment, yet poſſibility it ſelfe ſeemes loſt, that either a way or an Heire ſhould be found to make good the Oath of GOD, for that meaſure of time which is yet in coming: otherwiſe then hath beene ſaid in the eſtabliſhment of the Thrones of Chriſtian Princes, as in the generall Evangelicall verity making good the Legall Type. ובניתי לדור ודור וסמתי

17. But if it be anſwered, that upon the words before cited, *If thy Children will keep my Covenant, &c.* that the Promiſe of GOD was meerly *conditionall*, and therefore, that mans failing diſengaged GOD; I receive the anſwer ſo farre as concerneth the *Type*, but dare not thinke, that the All-foreknowing GOD would vainly put himſelfe upon an Oath, which he foreſaw would be utterly ineffectuall; but that there was ſomething (for *Prince, Prieſt*, and *Temple*) worthy to be the Object of GODS *Oath* of perpetuity, ſhadowed in the tranſitory Type of the firſt Covenant of GOD, concerning all thoſe three particulars.

18. For the preſent, I ſhall ſpeake chiefly of the King, upon whom it lies to take care for the other two. And here I ſhall examine, whether the ſecond Covenant under *Immanuel*, be of no firmer alloy, then the firſt under *Elohim*: And particularly, whether Chriſtian Kings adopted (as hath beene ſhewed) into the Name and Promiſe of *Abrahams Sons*, into the Name and Power of *Chriſt*, (by whom *alone*, if he have any ſuch thing, he adminiſtreth his Temporall earthly *Dominion*) and alſo into the Name and Covenant of *David*, (as appeareth, *Jerem.* 30. 9. *Ezek.* 34. 24. and 37. 24. *Hoſ.* 3. 5.) Be they unto whom *perpetuity* was ſworne under the Veile of the former Cove-

nant of *David*, expressed, *Psal.* 132. and 2 *Sam.* 7. 16. upon his resolution of building unto GOD a materiall Temple? For the proofe of the Affirmative part, (desirous not to be unnecessarily tedious) I make choice of the 89. *Psalme*, where both those Covenants are apparently set downe (one after the other) both in the same *Psalme*.

## SECT. 3.

### The Contents.

*A Paraphrase upon the* 89. Psalm; *which Celebrateth the Promise of the World's Administration by Kings; as the gloriousest of all Gods earthly Favours; and the faithfulnesse of Gods Performance herein. Gods Covenants with Jewish and Christian Kings; One and Two; as are the Stocke and the Graffe. Kings onely the Sons of* Gnelion, *or the most High. Christian Kings taken in into a better Covenant then the Naturall Line of* David. *They the ultimate Object of the Mercifull and Faithfull Oath of God. No misdemeanors in them, or their Seed can Dethrone either. Mischiefes attending the contrary Doctrine. Former Proofs abated, enough here asserted. The Sunne and Moone Gods Witnesses of the Perpetuity of both the Powers Regall and Sacerdotall.*

1. THe *Prophet* in his Proeme to this 89. *Psalme*, professeth to sing, both the eternall Mercies of *Jehovah*, in this particular, (the greatest and most glorious of his earthly favours; *viz.* his vouchsafing to Administer his *Dominion* of the World by *Kings*, as shall be shewed) and to Celebrate GODS effectuall *Truth*, [*Emounatcha*] in the said particular, for *generation and generation*: That established truth, which shall not at any time (whether under the former Covenant of the Law, or the second of the Gospel) be frustrated of its due intent: and therefore he begins the Narration of it in the Person of the Mercifull and faithfull *Jehovah*.

אמונתך

2. In

2. In the ſecond Verſe, is GODS Proeme to this his Sanction, [*Amarii*] (in my creative word) *I have ſaid, Thie Mercy ſhall be built up* [*Gnolam*] *for perpetuity it ſelfe:* and *thou my Chriſt ſhalt ratifie thie* truth; *in the Heavens,* (whither no Nimrod, nor popular Babel can reach) where thou ſhalt ſit *King* of the *Kings* of the Earth, by whom thou ſhalt governe it. אמרתי עולם

2. Then in the third Verſe, as hath been ſaid in the former Section, *I have made a Covenant with my choſen One, I have ſworne unto David,* who intended and prepared to ſerve me, by building unto me a Houſe, and in taking order, that with himſelfe all others might ſerve me, in and by the *Prieſthood* which I had eſtabliſhed; that I would eſtabliſh [*Gnad gnolam*] *his Seed*; that which is by nature, for that which ſhall be adopted: the firſt being as a *Stocke* whoſe head was to be cut off to receive an everlaſting *Graffe* from the Paradiſe which is above, the eternall *Kingdome* of GOD. In which conſtruction are legible, both the *gnad* and *gnolam*, the covenanted *Perpetuities*, and the *Generation* and *Generation*, (for the building up of *Church* and *Kingdome* of *Jewes* and *Gentiles* together, under the one Throne of the one GOD) are interpreted according to GODS faithfull Promiſe, unto faithfull *Abraham*; and (according to the *Apoſtle*) the Union of both *Nations*, and *Religions* is accompliſhed: *Their Perfection coming from us, our Initiation from them.* This the Prophet concludeth with a *Selah*, an interpunctory pauſe, to give our admiration leave to breath, and deſcant upon. עד עולם *Rom. 9.*

3. Then in the fourteen next Verſes, between the two Covenants, himſelfe teacheth us Meditations upon the gracious vouchſafings of GOD in this particular: that howſoever vaine man may thinke coldly hereof, yet *Cherubim* and *Seraphim* do, and ever ſhall celebrate it with amuſed admiration, unto the glory of his goodneſſe. *O Jehovah,* (Ver. 5.) *the Heavens ſhall glorifie Thee for theſe thy inſcrutable wonders of moſt gracious favour:* and the *Church on Earth of thy ſecret ones ſhall be made to underſtand* (with joy) *the* (myſticall) *truth of thy faithfull performances herein. For who* (in the next Verſe) *amongſt the Angels in Heaven could with ſuch Juſtice and Wiſdom, have ſo prudently invented for the honour of loſt mankind! And amongſt the Potentates of Heaven and Earth, could with ſuch Providence have diſpoſed for the ſecurity of mankind,* liable to fall continually? In the ſeventh Verſe, *The prudent and Religious Servants of God throughout the whole world, ſhall underſtand and acknowledge with feare and reverence, the wonderfull Mercy of this diſpenſation:* and that (as Ver. 8.) *none but He had Power to diſpoſe thus, nor none but He the gracious Patience to continue in the faithfull performance of the favour, which he hath ſo diſpoſed of.*

4. In the ninth Verſe, However the *foaming madneſſe of the People more inſolently preſume, yet the outrage of the moſt tumultuous of inanimate things* (*the boiſterous Seas*) *by ſubmitting unto his Dominion conſtituted* over them, teach us our duty. And in the tenth Verſe, *The obdurate moroſity of his Ægyptian Enemies,* (who uſed the ingenious activity, wherewith GOD above other Nations

had enriched them, and diabolicall Arts to out-vie both his Power and Wisdome, which) *be made to faile and gasp under him. To him* (Ver. 11.) *the Heavens owe and pay Allegiance, dropping downe fatnesse; and so doth the sullen earth sending upwards Encrease and Plenty at his pleasure* for others use. And the reason is assigned, *For God is the Founder and Creator of them.* This to teach stubborne man, in reason to understand Gods Dominion over him, and in Religion to obey it. For (in Ver. 12.) it it God that hath created the unruly North, and (to Religion) the more tractable South. The word for South is *Jamin*, which signifies the right hand; concerning which, and the Religious Worship by God required, (if he shall supply life and livelihood) I shall desire to speake in a particular Tract.

צפון וימין

5. In Ver. 13. That the Wisdome and Power of *God Almighty* are strong, but not the onely Arguments for mans submission to this Regall Constitution. For in *Ver.* 14. *Justice and Judgement* (for the praise of those that doe well, and for the punishment of those that doe ill) *are in this modell of his Dominion, Mechon chisecha, the prepared receptacle of his Throne.* And not onely this, but also the unexplicable *Mercy*, and unalterable *Truth* of this Constitution shall be made apparent to all those, who Religiously *waite for their Light and Directions from the face or mouth of God.*

מכון כסאך

6. Then in Ver. 15. *Oh the blessednesse of the People* [*Jodgne*] *which can comprehend or understand the Jubilee hereof. They shall walke in the light* [*Panecha*] *of thy faces*; that is, in the Religion Constituted in his Temple administred from his, by the mouth of the lawfull *Priest* by him appointed. And Ver. 16. They who continuing of the observance thereof doe walke worthy of the Religious name, that is called upon them, *shall spend their lives in peace and joy*; enjoy the just propriety which they have from him, with honour. For Ver. 17. *God is the Glory of such a Peoples Protector.* And it is *Jehovah*, who is the strength of him, that is the Peoples strength. And who this is, is expressed in the next Verse; *Chi la-jovah Maginninu:* which indeed must be translated, *To the Lord (we owe him that is) our shield, and to the holy One of Israel (we owe him that is) our King.* Or according to the Margin of our last Translation, *Of the Lord is our shield, and of the holy One of Israel is our King.* And the meaning is, the King in the place of God is the *Ordinance* of God, to keep off evill from us, and to dispense the mentioned goods unto us. This (contained in these fourteen Verses) is the interlocutory *Context* between the two *Covenants*, equally concerning both.

ידעי תרועה פניך

כי ליהוה מגננו

7. In the next nineteen Verses (concluded also with a *Selah*) is the second, manifestly in sundry circumstances distinguished from the former, (as will appeare) yet so as the former may be resembled to the blossome now fallen: the second, to the fruit which succeedeth to this flower. And that as the Religion and Priesthood, so the manner of the Politicall Government ought to be esteemed one, as the same *Heir a Child* and a *Man* are different and one.

8. This

8. This appeareth from the first syllable of the second Covenant, Ver. 19. For it is (as our last Translation truly renders it) [*Then*] *thou spakest in Vision to thine Holy* or Mercifull *One*; and [*Then*] when thou diddest discover unto thy Man of Mercy, (whether *Abraham*, *Jacob*, *Moses* or *Nathan*, I will not dispute) that out of the *Root of Jesse* should spring a *Legall Stocke*, which for a time should beare Royall fruit, and afterwards should have an adopted or engraffed Cion inserted into it, (as *Dan.* 14. 14.) which should afford fruit and shelter for all the Nations under Heaven, which would embrace the Faith of *Abraham*. Not onely Christ himselfe, but also every Christian King being taken into the name of *David*, here found out (in this Verse) to be a helpfull Instrument of GOD, for the Administration of his earthly Dominion; and Anointed in the Oyle of GODS inviolable Holinesse. For there is not one particular in the Personation of *David*, but as it appertaineth Primarily to Christ, so does it (*ad mensuram*) Secondarily to every *Christian King*. I desire not by mine Exegeticall Paraphrase to emblazon or aggravate the Diminutions and Inustions of my Nation; but rather wish that every man would seriously consider with himself (from the ensuing Verses) the expresse violations of *Majesty*, which GOD hath testified to be both highly provoking of the Lord, and deeply implunging of man. אז

9. If it be objected that the 27. Verse wholly appertaineth unto *Christ*, and so that may draw all the rest into Question: I answer, that the words which we translate, *Higher then the Kings of the Earth*, are *Gnelion le-malchee-arets*, *The High One to the Kings of the Earth*; who is the *medium deferens*, or communicator of GODS high Celsitude unto *Kings*, the Highest upon Earth: as being the onely Sons of GOD, under the notion of *Gnelion*, which is one of GODS *ten* Names; and indeed is in the Superlative (which the *Hebrew* hath not) incommunicable absolutely unto man. But so farre herein I dare onely goe, as the *Scripture* warrants me, and no further. My Sea-mark in this particular is, that (as hath been said) which *Christ* himselfe hath vouched for unrepealable, *Psal.* 82. 6. *I have said it, You are Elohim, or Gods: Vbne Gnelion chulchem, and all of you are the Sons of Gnelion.* And such Sons as sit in the seat of his *First-born* (as in the precedent words of this Verse) for the exercise of his Jurisdiction. Of which Primogeniture for all mankind, GOD hath said, *Timshal, Thou shalt have Dominion*: and of the younger *Teshukatho, He shall seek the Law at thy mouth*: this *Sonship* is peculiar onely to those who sit in his Throne. All the *Israel* of GOD are truly by Adoption the *Children* of GOD, but not one of all, but onely the *King* hath (in *Scripture*) the honour of that *Name*. So that evidently the meaning of the words is, I have taken of his height, and given to the Kings of the Earth; (who, the liker they are to him whose *Image* they beare, the higher they shall be in esteeme, and in their own Order the more glorious.) עליון למלכי ארץ ובני עליון כלכם תמשל תשוקתו

10. Now which way the *Spirit* of *God* looketh in this particular, may

appeare by the next Verse, (as before in the 34.) *My mercy will I keep for him for evermore.* Which mercy to understand *terminative* in his *Person*, and not *communicative* to those who represent his Person, (as if He should for ever stand in need of mercy for himselfe) were no lesse then blasphemy. But what this mercy is, is expresst in the next words; *My Covenant shall be faithfully performed to him.* And this it is (in the next Verse) *I will establish his Seed, le-gnad for perpetuity, and his Throne* (to wit, in their possession) *for all the dayes of Heaven*; (which for feare of failing, is more then once expressed.)

11. But that it may appeare, that the Covenants (with *David* the Type, and Typified) were two, (so as hath been said) the exception of the former *Davids* Posterity (*quandiu se bene gesserint*) is plainly cut off, Ver. 30. For if the second *Davids Children forsake the Law of God, &c.* God himselfe will chasten them with his fatherly rod; (which the Jewes understood Sterility or Sickneſſe) and therefore they who take up Armes against them, (at their owne perils) usurp upon God. But he himselfe will not disinherit them, and therefore none else may: and they who goe about it, endeavour (alas! they are his owne expressions) to make him a liar, a perjured liar, and a prophaner of his Holinesse both in Word and Oath, Ver. 35.

*Joseph. Ant. 7.4.*

12. *Once have I sworn by my holinesse, that I will not lie unto David.* אחת נשבעתי בקדשי *Acath nisbbangti bekadsbi. Once have I sworne*, and that once for all and ever, *by mine Holinesse.* And all this upon the first *Davids* holy resolution to build me a *Temple*, and to provide for my *Priests*. Upon this holy resolution of his, then (in answer to his) I swore by mine owne Holinesse (which I will not falsifie by mine Untruth, dishonour by my Perjury, nor prophane my Holinesse by either, but so (observe all this) that *his Seed shall continue for ever, and his Throne*, (which certainly was a Temporall Throne on Earth) Ver. 36. *shall be as the Sun before me*, in the day of the honour thereof. And Ver. 37. *It shall be established for ever*, [*gnolam*] *as the Moon, and as the faithfull witnesse in Heaven.*

13. Which clause, if it concerne not *Christ*, (whose indeed that Name is) but the *Moon*, I conceive it to imply the esteem which the *Cimmerian* part of the world holdeth of this Ordinance of God; and especially to relate to the Ecclesiasticall Power (the Church being often pourtrayed by the *Moon*) the *Regall* Power being before expressed by the greater Glory of the *Sunne*. But however, that these Ordinances are (both in Ecclesiasticals and Politicals) to dispense the glory of *Light*, and Light for Darkneſſe: by their *Motion* to be for the Times and Seasons of humane Affaires: by their *Influence*, to enrich or impoverish, to send abroad Gods Stormes or Calmes, so long as those pledges thereof (the *Sun* and *Moon*) shall stand fast in their seats, out of the reach of bold humane fingers.

14. So that it appears, first, that the first and second Covenant were one and the same, save onely, that the Graces of the second (for the stability of Christian Princes) are enlarged.

15. Se-

14. Secondly, whereas it is the *Prophets* scope in this *Psalme* to celebrate both the *Infinity* of GOD's Mercy, and the *immutability* of his Oath concerning his *Anointed*, for the continuance of his *Throne*, and *Kingship*, for the for ever of the *Law* and of the *Gospel*; for the *generation* and *generation*. And whereas throughout the fourteen last Verses he passionately bewaileth or deprecateth, (to wit, in the foure last of all) the cutting off of *Davids* Line, which dereliction of GOD hath now lasted about two thousand yeares, and the three last parts thereof, (*viz.* since the *Incarnation* of the *Creator*, *Redeemer*, and true *Heir* of the world) being the most considerable part of the time, which the world hath lived: it is hence evident, that the *Israelitish Throne* and *Kingship* was but the fiduciall and significant, not the formall and ultimate *Object* of GOD's *Mercifull*, *Faithfull*, and *Eternall Oath* unto *David*; and therefore, that the *Covenants* were two, but as the *Testaments* are two, as the *Stock* and the *Graffe*, the *Fulfilled* and the *Fulfiller*.

16. Thirdly, that this branch of the grand universall *Covenant* of GOD, concerning the Temporall *Dominion* of the World by *Kings*, the *Sons* of *Gnelion*; the adopted Seed of *David*, was the *ultimate Object* of the sacred One *Oath of God*: and therefore, that to looke for a new Forme of Government (besides the making GOD perjured) is in effect to looke for a new *Covenant* or *Gospell*, and for a new *Saviour*; this part of the grand *Covenant* being by man as unalterable as the whole, and by the contract of GOD to continue as long as the *Sun* and *Moon*; so irreversibly, that they (*viz. Christian Kings*) are declared (from the mouth of GOD) altogether *undisinheritable*: neither for their dereliction of the generall *Thorah*, or *Law* of *God*, nor for their perverting of *Mishpat*, the Judgements of God, wherewith for mankind they are entrusted: nor for their prophaning of [*Chok*] or *Lex Regia*, the Law of Prerogative, (which is Gods) and the municipall Priviledges of man contained also therein: nor for their not keeping others within the *Mishmereth*, the penall Sanctions; which God hath constituted. All this in the 30. and 31. Verses.

17. This, it may seeme to avoid a greater mischiefe, (most incompatible with truly Christian lowlinesse) in imitation of *Christs* Example, and in honour of his place, to suffer those above us, whom *Christ* suffereth next unto him; who himselfe chose rather to suffer under them, then that those who visibly bore the place of *Elohim* (whose *Dominion* he came to establish) should be resisted. For if the best of men might Resist the worst of Princes, the worst (who would account themselves the best, and those the worst whom they could make a shift to hate) would expect the same liberty to ruine the best: and so *God* should never have any, whom his owne place could secure.

18. And plaine it, that *in Terminis*, the security of *Christian Kings*, was here, that which was provided for, in the 21, 22, 23. Verses; upon whose

*Pro-*

*Prerogative* whosoever *grieveth* or *exalteth* are declared *enemies* of *God*: whosoever *anguistiateth* or *afflicteth* them are *Children of Iniquity*: whosoever are their
וכשנאיו *Enemies* in the open field shall be *broken in pieces*: *Vnisbanav*, and whosoever are *secret haters*, or *desirous of change* of their Government, or causers of *intestine Divisions* by Civill Warr (howsoever they may as *Absolom*, prosper for a time) shall be *smitten with Plagues*; in as much as in them despight is done unto him, into whose *Throne* and *Primogeniture* (by the *Oath* of *God*) from *Eternity* into *Perpetuity*, they are adopted.

19. So that (as hath been said) abatement being made of the former Arguments concerning *Gods Exemplifications* of the Administration of his owne Power, (which to each awfull *Christian* heart, were there no *Precept* given, ought to be in place of Obligatory *Law*; but most severe Bonds unto those, who beguiled the People into a Belief, that the *Scriptures* only ought to regulate even the things *indifferent*, which *God* ever left to the *Kings* and *Priests* occasionall disposall.) Here (in the first *Patent* that *God* from himself gave of a setled *Dominion*, recorded in his Word) is an *Eternall Law* set down for all *Christian Kings*, which untill the *Lights* of the *Sun* and *Moon* be put out, all they who take benefit, by or from their *Light*, must account *Magisteriall* and unalterable. And the *Sun* and *Moon* (according to many places of holy *Scripture*, where most ordinarily by the Light of the *Sun* the *Regall* Glory, as by the *Moon*, the *Sacerdotall* is represented) ought by all that see them, or by them, to be esteemed as *Gods Witnesses* herein, and mans Remembrances hereof.

20. Thus *Jer.* 31. 35. *Thus saith the Lord, who giveth the Sun for a Light by day, and the Ordinances of the Moon and Stars for a Light by night, &c. If these Ordinances shall depart, &c.* And that the drift hereof may be understood, see the 33. 20. *Thus saith the Lord, if you can breake my Covenant of the day, and my Covenant of the night, so that there should not be day and night in their seasons, then may my Covenant be broken with David my Servant*: [*That He should not have a Son to reigne upon his Throne, and with the Levites the Priests my Ministers.*] And before this, Ver. 17, *Thus saith the Lord, David shall never want a man to sit upon the Throne of the House of Israel; neither shall the Priests the Sons of Levi, want a man before me —to doe Sacrifice continually.* And this I doubt not, but that it was attested and exemplified by the golden and silver Lamps, in the model of Heaven, the materiall *Temple*: the *God* of Light taking pleasure in this glorious and diffusive Expression. Neither doe I doubt, but that herewith also was signified the two grand *Covenants* themselves, the *Law* and the *Gospel*; yea, and the two *Languages* that contained the Oyle of Grace, the compacted riches of the *Hebrew*, and the copious graces of the *Greeke* tongue. And truly I cannot conceive, that our *Seekers*, and boasters of new *Lights* could have displayed themselves in a more unhappy Expression, then that affectation: whose turns, *Moses* and the *Prophets* now brought to light, will not serve,

SECT.

## Sect. 4.

### The Contents.

*A Recollection of certaine Proofs: That as well Temporall earthly Kingſhip over the whole Creature, as Spirituall (properly Prieſthood) was, and is Chriſts, unto the end of the World: then he muſt reſigne. Chriſt, the Primary Object of Gods ſworne Covenant with* David; *Chriſtian Kings the Secondary. Antichriſts by Saint* John, 1. 2, 22. *deſcribed. What is denying of the Father, and the Son. The People may be Antichriſts. Saint* Johns *markes of Antichriſtianiſme. Perpetuity ſworne (together with the other two) unto the Temple, which could not ſin; manifeſteth that the performance of that Oath of God muſt be expected in the Typified, which cannot be in the Type. The change of the Prieſthood before the Temple might be built, atteſteth the ſame.*

1. IF need here be of recollecting a briefe of the *Evidence* for *Chriſt*, who as *Davids* Son hath here the whole Dominion of the World laid upon his ſhoulders, it ſhall in this place in ſhort be performed: this being hence moſt evident, that it is *He*, that was in the firſt place deſigned (under the Perſon of *David*) for the *Temporall Dominion*, and *Viſible Thrones* of the *Univerſe*, over the People; who never had Commiſſion with, from, or under him.

2. To *Him* (upon the meritorious fulfilling of the Ends of his *Incarnation*) it was, that *Elohim* put in ſubjection all things whatſoever by him, and for him (who is his perfect *Image* and *Likeneſſe*) he had made: who is able (being the Word that made it) to ſuſtaine it; who *bought* it; and as *King* and *Prieſt*, is in *Poſſeſſion* of it; who had given him a *Name above all names*; *upon whoſe Thigh was written his Stile of King of kings*, in token of his Propriety in them, and their Allegiance unto Him: who ſaid truly, πᾶσα ἐξουσία, *All the Juſt Legall Power* over the Creature, for the regulating thereof, ἐδόθη μοὶ, *is by his Donation* (without which none can have Power) *transferred unto me*, ἐν οὐρανῷ καὶ ἐπὶ γῆς, *which is or can be in Heaven or Earth*, for the management of either or both.

3. Of which, for Earth, *Kingſhip* is a part, where his *Dominion* cannot but be either *none*, or *Monarchicall*. The *Apoſtle* ſayes, δεῖ αὐτὸν βασιλεύειν, *He muſt be King*; yea, the *onely Potentate* for Earth, *King of kings*, and *Lord of lords:* as Saint *Paul* and Saint *John* alſo have atteſted. And Saint *Peter* in his firſt Epiſtle, 3.22. ὑποταγέντων ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων, there *being given unto the ſubjection of his Throne.*

Firſt, the ordinary *Angels*, where his Dominion is *purely* and *exemplarily Monarchicall.*

Secondly, under the name of ἐξουσιῶν, thoſe, who underſtand that all *Power* muſt come from Him, from whom comes their *being*, (according to the ſignification of the word) and therefore affect no other Form, then that only which is his only Conſtitution; who hope in due time to bear the *Angels* company, and therefore readily ſubmit before hand to that *Royall Platforme*; whoſe *Prayer* is, *Thy Kingdome come from their modell to governe us by.*

Thirdly, under the name of δυνάμεων, Thoſe, who by vaine *Humane ſtrength* robuſtiouſly create their owne *Power* without and againſt Him; over whom he beareth Rule, not through their *reaſonable Service*, but his *Almighty Power*, which extendeth it ſelfe even to Hell it ſelfe. Theſe all muſt be abdicated, 1 *Cor.* 15. 24. at, not untill the end of the World; and then the Dominion for the for ever of the next World muſt be Paternall: *When He ſhall have put downe,* πᾶσαν ἀρχὴν καὶ ἐξουσίαν, καὶ δύναμιν, *Cœleſtiall, Homogeneous, & Heterogeneous:* as before, 1 *Pet.* 3. 22.

4. Secondly, it is apparent, that in and through *Chriſt*, the name of *David* is ſecondarily conferred upon all *Chriſtian Kings*; as all *Kings* without the conſideration of their Religion, were, and are taken into the name of *Elohim*; were, and are (ever ſince *Chriſts Aſcenſion*) *Inſeſſors* upon his *Throne*, under the notion of *Elohim*; though the Title of *David* be incommunicable unto them.

5. Otherwiſe, notwithſtanding his *Fathers Dónation* (which no man may be ſo wicked, as to conceive that he would, or hath refuſed) he who hath All, had had no *Throne* upon Earth, here by Oath confirmed unto him: Himſelfe had beene a vaine Oſtentator of his Fathers Gift: His Apoſtles had been falſe Witneſſes of GOD, concerning his Title of *King of kings*: and there had not been compenſation made Him for the cutting off of the *Line* of his *Anceſtors* from the *Throne* and *Scepter*, which by juſt deſcent was His; but by this Donation fore-propheſied, *Pſal.* 45. 16. *In ſtead of thy Fathers thou ſhalt have* (adopted) *Children: Taſhithemo le-ſharim*, *Thou ſhalt make them Princes in the whole Earth.* Which in that place is not ſet downe *Kings*, but *Princes*, (as Antiquity hath obſerved) to take in alſo the other part of his *Soveraignty*; viz. *Sacerdotall.* תשיתמו לשרים

9. For the latter whereof, though the *Oath of God* hath paſſed unto his *Chriſt* for a *Temporall perpetuall Prieſthood*, ſo long as the *Sun* and *Moon* ſhall laſt, this

this our Age is too farre from accounting them *Princes*, who onely are of *His* and his *Apoſtles* ordered with *Power* (to the end of the world) for the adminiſtration of this his *Divine Authority*. GOD in his good time rectifie this alſo, and give to all men grace to conſider that of the 1 *John* 2. 22.

7. For they who deny the Regall and Sacerdotall Powers, which are the *Donation in Terminis*, of GOD the *Father* unto GOD *the Son*, doe (*quoad hoc*) *deny the Father and the Son*, the *Donor* and *Poſſeſſor*, which is the *Apoſtles* Character of *Antichriſt*, which name ſignifieth an Oppoſer of the *Anointed*: τίς ἐστιν ὁ ψεύστης; *Who is the lyar, if not he, who maketh God in* his faithfull Oath of Donation unto his faithfull *Son*, a *Lyar?* The words are, οὐ μὴ ὁ ἀρνούμενος ὅτι ὁ Ἰησοῦς οὐκ ἔστιν ὁ χριστός, *But he that denyeth, that Jeſus is the Anointed*; viz. *King of kings*, and *High-prieſt* over the houſhold of GOD.

8. The ſame is Antichriſt (not who is an *Oppoſer* of the *Deity*, or *Trinity*; for there is no mention made of the *third Perſon*, *viz.* the *holy Spirit*) but he who denyeth the *Father* and the *Son*; not in their *Eſſence* or *God-head*, for that could not be without deniall of the *holy Ghoſt* alſo, in and with the deniall of the other two *Perſons*; not in the *Trinity*, for he that denies but either of the *Perſons*, denieth thereby the *Trinity* of *Perſons*. So that the *formall Objecti* of *Antichriſts* Oppoſition, is not the *Deity*, becauſe the *holy Ghoſt* is untoucht; not the *Trinity*, becauſe two are named; not the *Deity* or generation of the *Father*, for then his name ſhould have been ἀντιπάτηρ; not the *Deity* of *Jeſus*; but (according to the name of *Antichriſt*) onely the Office of *Chriſt* conferred upon him by his Father: He denieth not *Jeſus*, but that *Jeſus* was the *Anointed* or *Chriſt*.

9. Now he that denieth, that *Jeſus* was formerly in his owne *Perſon Anointed*, cannot be proved to be the *Lyar*: for the proofe lieth on the contrary part, that Himſelf was never *Anointed*; but (as hath been ſaid) in thoſe who for Him manage his Offices, to whom he hath communicated this name of *Chriſt* in ſtead of their former *Elohim*. In the 18. Verſe it is, ἀντίχριστοι πολλοὶ γεγόνασιν, *There are many Antichriſts*; which without violence may be tranſlated, *The many are Antichriſts*. And the markes (anſwerable to that of Saint *James*, 3. 15. *The wiſdome of this world is earthly, ſenſuall, deviliſh*) which the *Apoſtle* hath given us for *Antichriſtianiſme*, are as applicable to many as one.

10. The firſt is Ver. 15. *The love of the world*. Of which I could wiſh they could acquit themſelves. The ſecond is *the luſts of the fleſh*: concerning which, I onely aske the queſtion of our Saviour to the woman taken in Adultery, *Hath no man condemned thee? neither doe I*. The third is *the luſt of the eyes*: wherein I deſire not to be their excuſer. And laſtly, ἀλαζονεία τοῦ βίου, which we confirme *the pride of life*. The word ἀλάζων ſignifies ἀλᾶσθαι ζῶν: *viz.* him who being ambitiouſly too big for his owne ſtation, after him that compaſſeth the world, goeth round in his erratick vagaries to poſſeſſe himſelfe of

what ever he can ſtep into, accounting his owne what ever he can catch, though it be from *Chriſt* himſelf. This is the *differentiall note* (as the other are common accidents) appertaining to Saint *Johns* many Antichriſts. Whoſe private Unction (whereby they are made Heires of the heavenly Kingdome, if through Luciterian affectation they forfeit not their Title) ſhould teach them to conforme themſelves (as Ver. 17.) to the *Supreme Royall will of God*, making that their Law in all humility, and patient expectation.

11. But ſo farre and ſo ſubtilly have they caſt behind them the conſideration of this *their Anointing*, whereby the *World*, the *Fleſh*, and the *proud One* are abjured; that to the intent, they might ſtep into the *Royalty* of GOD the *Son*, unperceived by the moſt of men, they deny him not to be *Jeſus*, nor the *eternall Son*, nor do they deny his *Father*, nor *Fatherhood*, only that *Jeſus* is the *Aſſigne* of GOD the *Father*, for the *Thrones* and *Dominion* of the world, atteſted by his ſacred name of *Anointed*, or *Chriſt*; which Name, he hath taken onely for their ſakes, who are Adminiſtrators of his Powers on Earth; to make viſible demonſtration for them, that they onely are the men, who are by *Elohim* ſeparated from the community of mankind, and aſſumed into the *Society* of the *God-head*, by the outward Symbole of their *Anointing* in the *holy Oyle* of *God*. For let any man prove, that the onely begotten *Son* of GOD, was in his owne *Perſon* (as in the 45. *Pſal.* Ver. 7.) *Anointed*, [*Shemen Saſon*] שמן ששון מחברך *with the Oyle of gladneſſe*, otherwiſe then (as in that Verſe, *Mechavarecha*) *à ſodalibus ſuis*, from their Anointing, who are taken into the *Fellowſhip* of Him, and I will yeeld him the cauſe for ever, and that he hath unproved his Antichriſtſhip.

12. Well, it is granted on all hands, that the *Kingdome* of *Chriſt* promiſed unto *Abraham*, and Typified in *David*, was in theſe (as in other parallel places of holy *Scripture*) deſigned. Which is here proved to be the *Temporall Dominions* of the earth alſo; and that *Kingſhip*, *Prieſthood*, and *Temple*, are here (under their ſignall) for *Chriſtianity*, by the faithfull and immutable *Oath* of GOD, conſtituted and ordered for *perpetuity*: ſo as the *King* is left GOD's *Curator* and *Guardian*, both of the *Temple* and *Prieſthood*: both of them (myſteriouſly) to be compoſed and diſpoſed of by the younger Son of *David*, prefiguring the ſucceeding and exceeding Glory of the *Chriſtian Throne*, after and above that of the elder Houſe, and of the former Conſtitution: by whom, (to wit, *Solomon*) the materiall *Temple* of *God*, (in evidence for our *Chriſtian Oratories*) was in ſtead of the *Tabernacle* compoſed by *Moſes*, in ſurpaſſing Glory to be erected.

13. Concerning which (ſince the *Temple* could not offend) without this interpretation, there cannot be ſhewed a way for reconciliation unto truth, of the *Oath* of *God*, according alſo to that of *Pſal.* 78. 70. *Che-erets jeſadah le-gnolam*, *He hath eſtabliſhed it* (*viz.* the Temple) *for ever*, *as firmly as he hath done the earth*, which ſtandeth ſtill, that is gone 1400. years agoe. כארץ יסדה לעולם

14. But

14. But before this Temple might be built; the *Prieſthood* (unto which alſo perpetuity was Promiſed and Sworne) muſt (in an *Evangelicall Figure*) be transferred to another Line, from the Family of *Abiathar*, unto the Houſe of *Zadok*, celebrated by the Prophet *Ezechiel*, as a preſignifiation of the change (rather then abolition) of the former, into one, never to be abrogated, or altered, *Chriſtian Prieſthood*. Which by GODS aſſiſtance ſhall be demonſtrated, when I come to treat of GODS *Likeneſſe*; of which, by the appointment of the GOD of all conſolations, the *Prieſthood* is deſigned for the *Diacatholicon* or Catholique cure, as the *Regall Power* is conſtituted for the rectifying of the *Lords Image*. Ezek 44.15 & 48.11.

## SECT. 5.

### The Contents.

*Evidences from the words* Melech *and* Moſhel. David, *the moſt irrefragable of all Witneſſes; and the moſt liberall of all Acknowledgers. That the Temporall Kingſhips of all the world, are* Elohim's *owne. The name of* Melech *or King, Primarily Gods and his Chriſts. Twenty places out of the one Booke of* Pſalmes, *produced to prove this. Others, concerning the Title of* Moſhel. David *had Arbitrary Prerogative, beyond the bounds of Gods own deſcribed Sanctions.* Salus populi, Suprema Lex eſto, *underſtood. The Sons of* David, *Heires of his Prerogative.*

1. NOw the Supremacy and Irreſiſtibility of the Temporall Power of *Chriſt* in the hands of his adopted *First-born*, the *Kings* of the earth; further appeares by the name of *Melech*, which GOD hath honoured them with. A name it is moſt evidently implying *earthly Dominion*, as alſo the ſaid *Supremacy* and *Irreſiſtibility*, for it belongeth to GOD, whoſe juſt height and might are undoubtedly ſuch. And certaine alſo it is, that by the ſettlement of GODS Monarchicall Power, by his Charter unto *David*, derived unto his younger Son (the Type and pledge of GODS more glorious and unalterable Covenant with *Chriſtian Kings*) as according to the Analogy of

Scripture ſhall be ſhewed in the next Chapter) GOD gave away nothing from himſelfe. GODS uncontroulable *witneſſe* (in this particular) is *David* himſelf, who well underſtood it, and is a moſt liberall Acknowledger thereof. In evidence for the ſame,

2. I ſhall produce out of the Booke of *Pſalmes*, twenty places; but firſt premiſe this Maxime; *That what attribute ſoever is* (in Scripture) *applied both to God and man, if it containe in it matter of Excellency, it properly belongeth to God, and but Analogically, or by way of Indulgence to man; but if it connotate infirmity, it is genuinely mans, and but for Expreſſion ſake* (to help our fraile underſtandings) *communicable to the Deity.*

3. Of which former ſort are thoſe Names, of apparent Eminency, and evident tranſcendency, *Elohim*, (one of the *ten Names* of GOD) *Melech*, *Moſhel*. The laſt whereof, [*Moſhel*] expreſly declares, that the petite *Dynaſty* or *Soveraigny* of the *Husband*, *Father*, or *Maſter* of the Family, over the *Wife*, *Children*, or *Servants* therein, is *Originally* (for the matter thereof) *the Power of God*, by his gracious diſpenſation derived unto Him that ſuſtaines the place of GOD in that ſmaller Seigniory; againſt whom, none in the ſaid Family may kick, but he is a violator of GOD, and an infringer of the bonds of Religion. This at home, by thoſe who oppoſe it abroad, will eaſily be granted: which with greater evidence of reaſon and ſtrength (as hath been ſhewed) for the greater houſhold of GOD; (*viz.* the Kingdome) riſeth up to vindicate the Power of *Melech*, *the King*.

4. Which name of Soveraigny throughout the whole courſe of Scripture, is either actually or implicitely declared to belong to the Almighty Creator, in places without number; whereby appeares, that the *Dominion* of *Kingſhip* is Primarily *Gods*, and but Secondarily the Adminiſtrators thereof: as the Power of the communicated name of *Elohim*, is unqueſtionably his. Both which names of *Elohim* and *Melech*, are converſant about the ſame thing; *viz.* the Power and Act of Government; ſo that the name of *Melech* (in its Originality) being *Gods*, the Power contained in that name is *Irreſiſtible*, and includeth all the *Prerogatives* of *Majeſty*, at this day controverted amongſt us. And ſo, I proceed to the places in this one Booke of *Davids Pſalmes*, who in regard the Power of the Name was ſettled upon him and his: had of all others moſt reaſon to interpoſe for himſelfe and them: if he or they had any ſeveralty by virtue of the ſaid Donation. The Acknowledgements follow.

5. The firſt Record ſhall be, *Pſal.* 95. 3. *For Jehovah is the great God, and* יהוה מלך *Melech, gadol gnal-col-Elohim; the great King over* (not by reaſon of might, גדול על־ but order above) *all Elohim*. Upon which place, I looke with aſtoniſht re- כל־אלהים verence, in contemplation of the content, which God taketh in his name of *Melech* or *King*; by himſelfe preferred to that of *Elohim* or *God*; and of his care of humane preſervation, advanced beyond the Glory of his Creation; wherein

wherein GOD is *Melech*, and the *King* is *Elohim*. What man may attempt to leſſen the *Regall Power?* It is GODS, who is the *King*. What man can think himſelfe made leſſe? or not honoured by the communication of that Divine *Power?* It is the *Kings*, who is man. This is the Ordinance of GOD (for mans good) who cannot be deceived about his owne ends; while we are deceived, thinking that evill, which is either good in it ſelfe, or ſo diſpoſed of to make us good.

6. Let every man looke with an impartiall eye into himſelfe, and he ſhall ſee, that the more Power his *Democraticall paſſions* have in him, the more vicious he is; and the leſſe Power the *Monarchical* part (his *reaſonable will*) hath; and the leſſe influence the *Sacerdotall* part of clarified *underſtanding* hath upon the *Royalty* of that *will*; the more miſerable is his vaſſalage, though all other men and things (beſides his owne luſts) ſtoop to him.

7. And let no man thinke (ſince *Heaven* is governed) that man may be truſted farther then the *Angels* are; or that man can invent a more juſt and equall Government then he, who made man and his inventive faculty, hath conſtituted for him. It being farre better that he ſhould relie upon GODS ſcientificall and demonſtrative *Preſcience* and *Providence*; then that he ſhould beleeve his too late and ſad experience, by trying other Formes of Government oppoſite unto the Ordinance of GOD.

8. Which if he could conſider, he would with gratitude acknowledge, that not onely his *Safety* and *Dignity*, but alſo his *Liberty* and *Propriety*, were in this Conſtitution of GOD better provided for, then all the *Sanhedrins* of the ſonnes of men can deviſe. For if GOD have deſigned to himſelfe the ordinary name, which he hath given to all Kings; and to all *Kings* his extraordinary firſt recorded name of *Elohim*; then according to the capacity of the receiver, that which the *King* is over every *Subject*, *God* is over every *King*; and ſuch an *Elohim* as *Melech* is to his Subject, ſuch a *King* will GOD be to his *Subject*, the *King*. Who when he comes to judge, will make it appeare, that no man can receive more wrong by any conſtitution of his, then he is able to make compenſation for; and that no man can doe ſo wiſely againſt his conſtitution, but he ſhall find, that he hath done to himſelf that wrong by his wiſdome, which the God of pity never intended to him.

9. But to proceed, *Pſal.* 5. 2. *God* is by the *King* acknowledged to be both *his King and his God*. And accordingly, *Pſal.* 9. 4. *The Kings Throne* is acknowledged to be *Gods*. *Pſal.* 10. 18. *Jehovah Melech gnolam vaghned, Jehovah is King* עולם ועד *for ever and eternity*. *Pſal.* 20. 9. *He is the King that receiveth the Petitions of all that are oppreſſed*; yea, of his own *Anointed Kings*. *Pſal.* 22. 28. *Jehovahs* grand Kingdome is declared to be *Univerſall*, and the *Chriſtian Gentiles* to be one of the *Generations* before mentioned. *Pſal.* 24. throughout, the *Kingſhip over the whole creature* is aſſerted unto *Jehovah* by reaſon of his *Creation*. *Pſal.* 29. 9. *He is Melech le-gnolam*, inveſted with the name and Power of *King* לעולם

*for*

*for ever.* *Pſal.* 44. 5. He himſelfe (excluſively of all others, whom himſelfe hath not taken into that honour) is *Melech.* *Pſal.* 45. 6. *His Throne is for ever, and perpetuity, and the Scepter of his Kingdome, is a Scepter of rectitude* *Pſal.* 47. 2. *Jehovah Gnelion, is terrible, the great King over all the earth.* So *V.* 7. and *Pſal.* 68. 24. *Elohim is the Kings King.* So *Pſal.* 74. 12. *Pſal.* 93. 1. *He hath been King from the Creation: and then was his Throne erected, Ver.* 2. *Pſal.* 96. 10. *He is the Univerſall King.* *Pſal.* 97. 1. *The whole earth hath cauſe of exultation by his Kingſhip.* So alſo, *Pſal.* 98. 7. So 91. 1. *Pſal.* 103. 19. *Pſal.* 130. 4. *Pſal.* 146. 10. *Jehovah is King for ever. And thy God, O Zijon, in generation and generation* (over Judaiſme and Chriſtianity) *Hallelujah.*

10. By which places it is evident, that *Temporall Thrones*, and *Earthly Kingdomes* ſtill remaine *Gods* and his *Chriſts*; notwithſtanding the *Patent* and *Great Seale* of the *Oath* of *God* to the Chriſtian ſonnes of *Gnelion*; for *Melech* certainly is a *King* on earth, and the *Kings Throne* is undoubtedly made of thoſe things which our eyes report unto us. The Power whereof, if it were communicated unto the people, cannot be *Kingdome* (as hath been ſhewed) if it be *primarily in the People*, it cannot at all be Gods. If it be Gods, there can be no *Co-ordination* with him, and none will appeare to be from him. If it were, it puts the *People* under and over themſelves, and into the place of *God*; whoſe Prerogative it is to be ſole Commander, and *King* of *kings*. Wherein, how deſperate a thing it is for man to rob God in this greateſt of particulars, I ſhall continually pray that mankind may effectually ſee.

11. Concerning the word *Moſhel*, and that it may appeare of what derivation the Power therein is; it is that (as hath been ſhewed) by which *God* from the Beginning expreſſed the Dominion of the *Man* over the *Woman*; of the *Firſt-born* over the others in the ſame *Family*; and is frequently uſed in holy Scriptures, to declare the Royalty of *God* in his great houſhold of *Kingdome*. By which meanes, the Deſcent is evident, that the Power of the Head of the *Family*, is not onely of Divine extraction, but continues in it ſelfe to be divine, as hath been proved; ſo that whoever therein doe carry themſelves rebelliouſly, doe violate the very Power of God, from whom doth flow all Power that is regular; as all that is of oppoſite Conſtitution (or reſiſtance of that which is ſet in order, by and under the Univerſall Creator and Governour) proceedeth from the Prince that ruleth in the Aire.

ומשל בגוים משל עולם מושל בגאות הים משלה

12. For the word *Moſhel*; thus we read *Pſal.* 22. 28. *For Jehovah is Kingdome, Umoſhel bagoijm, and he* [*beareth Rule*] *over the Gentiles.* *Pſal.* 66. 7. *Moſhel gnolam, he* [*beareth Rule*] *for ever by his Power; his eyes ſhall looke into the Nations; let not the rebellious exalt themſelves. Selah.* *Pſal.* 89. 9. *Ata Moſhel begeuth eajim, Thou ruleſt the raging of the Sea, when the waves thereof lift up themſelves, thou ſhalt quiet them.* Briefly, *Pſal.* 103. 19. *The Lord hath prepared his Throne in Heaven, and his Kingdome Maſhala* [*beareth Rule*] *over all.* Whereupon in the enſuing Verſes, the Prophet *David* inviteth the *Angels*, yea, all things

things which GOD made, *in all places*, *Memſhalto*, *of his Dominion to bleſſe the Lord.* Whence appeareth the Divine Race of *Dominion* from the *Family* to the *Kingdome:* which is the coaleſcency of many into one great houſhold, where the *King* is *Husband*, *Father*, and *Maſter*. As 2 *Sam.* 12. 8. *I gave thee*, (to wit, GOD to his *Anointed David*) *thy Maſters houſe, and thy Maſters wives, and gave thee the houſe of Iſrael and Judah:* that is, I made them up into one *Family*, and made thee (by making thee *King*) to be *Lord* and *Maſter* thereof. כמשלחו

13. That *David* had alſo eſtabliſhed in him (with the *Kingdome*) Power of Prerogative, tranſcending the *Sanctions* of GODS owne *municipall Law*; given immediately from Heaven for the Government of that *Nation*, appears by the preceding fifth Verſe. *The man that hath done this thing* (ſaith *David*) *ſhall ſurely dye*; which was not expreſſed in GODS Poſitive Law; *And beſides* (which was the proviſion which God had ordained) *he ſhall reſtore the Lamb fourefold.*

14. But I deſire not by proſecution of this Argument to exaſperate thoſe for whom I *pray:* onely let me have leave (in anſwer to an Objection, which out of the twelve *Roman Tables* hath been as fiercely urged, as if it had come out of the *two Tables* of GODS owne writing; againſt *Prerogative Royall*, and all *Arbitrary* Power in extraordinaries) to ſay to the miſleaders, that they wanted either *underſtanding* or *ingenuity* to conſtrue, or give the true meaning of that Law, *Salus populi ſuprema Lex eſto.* For the plaine Engliſh of thoſe words is, There muſt be *Arbitrary* Power; that no *Poſitive Law* muſt be ſo binding, but that if the good of the People require it, it muſt be voyded. And this was the ground of a *Monarchicall* Government by a *Dictatour* in caſe of imminent danger; that by no Law he ſhould be precluded from doing the People that good, which their exigency required, and the Lawes reſtrained. And in the like caſe of the *Solution* from the *Lawes*, of ſuch as *Pompey* and others; whom either their *feare* or *need* made them to truſt beyond their popular *Plebiſcita*, or their no more equall *Senatus conſulta.*

15. Which is a luculent confeſſion, that the *Monarchicall* Conſtitution of *God* is truly more wiſe, and helpfull at need, then the together-laid *Polity* of the whole aggregate body of the *People*, or the ſelect number of ſo many *King-Senators:* and deſigned one reaſon why the Power of *Gods Deputy* ſhould not be reſtrained by any but himſelfe. But I will conclude this ſtory with the conſtruction which the next Age made of this ſettlement of *Gods Dominion* in the houſe of *David*; which I will doe (without any Paraphraſe) only in the words which the *Spirit* of *God* hath ſet downe; referring it wholly to the powerfull working of Him who dictated it, for all.

14. It is the 2 *Chron.* 13. 4. *And Abijah ſtood upon Mount Zemaraim, and ſaid, Hearken thou Jeroboam, and all Iſrael; Ought you not to know, that the Lord God of Iſrael gave the Kingdome over Iſrael to David for ever, by a Covenant of Salt? Yet Jeroboam the ſonne of Nebat, the ſervant of Solomon the ſonne of David, is riſen up* 2 *Chro.* 13. 4

*and hath rebelled againſt his Lord. And there be gathered unto him vaine men, the children of Belial, and have ſtrengthned themſelves againſt Reboboam, &c. And now you thinke to withſtand the Kingdome of the Lord in the hands of the ſonnes of David; and you be a great multitude, and there be with you golden Calves, which Jeroboam made you for gods. Have you not caſt out the Prieſts of Jehovah? the ſons of Aaron, and the Levites; and have made you Prieſts after the manner of the Nations of other Lands? So that whoſoever cometh to fill his hand with a young bullock, and ſeven rammes, may be a Prieſt of them, that are no Gods. But as for us, Jehovah is our God, and we have not forſaken him; and the Prieſts which miniſter unto the Lord are the ſons of Aaron, and the Levites wait upon their buſineſſe. And they burn unto Jehovah, every morning and every evening burnt Sacrifices, and ſweet Incenſe: the Shew-bread alſo they ſet in order upon the pure Table, and the Candleſtick of pure gold, with the Lamps thereof to burne every evening: for we keep the charge of Jehovah our God, but you have forſaken him. And behold, God himſelfe is with us for our Captaine, and his Prieſts with ſounding Trumpets to cry aloud againſt you; O children of Iſrael, fight not againſt the Lord God of your Fathers, for you ſhall not proſper.*

*Whereupon mine eighth Quære is.*

Since God upon his firſt recorded ſettlement of his Earthly Dominion in a particular Family, did in the Name and Perſon of him, (*viz. David*) upon whom he conferred it, together, in and with him, eſtabliſh the Thrones of all Chriſtian Princes over all the People, for all the houres of the world's continuance, from their entertainment of the Chriſtian Faith; and to make ſure of the ſame, declared the Power thereof, to be the proper Right of his Chriſt, and Chriſt to be the *medium deferens*, or meane of conveighance of it to Chriſtian Kings,

*How without making them (who ſhould be admirers and celebrators of the incomprehenſible favours done unto the People hereby) moſt Sacrilegious and Antichriſts, the Power thereof may be uſurped by the People? much leſſe the Originality thereof challenged?*

My firſt Argument ſhall be concerning the grand *Precognitum* of all Religious Science, the ſacred Scriptures:

*That Doctrine, which layes an imputation upon the Scriptures, as if they did not containe in them all things neceſſary unto Faith and good life, and particularly in the greateſt of all worldly concernments: Is in all ſorts of men graceleſſe, but moſt deſperate in thoſe, who make a ſtale of the Profeſſion of them, and zeale for them, under the ſhadow of them, to overthrow their adverſaries, and the Scriptures themſelves at laſt.*

*But the Doctrine which affirmeth: That the Power of Dominion is in the People Originally, or Primarily, or otherwiſe, then by the Donation of God, recorded in the Scripture, in the hands of ſuch as have managed it, hath been and is ſuch; viz.* It is no where contained in *Scripture*, and by conſequence layes an imputation of deficiency upon them: It is in a Point of the greateſt of worlply

worldly concernments, for it is deficiency of an eſtabliſhed Government in the world, for the Peace and Order thereof in all *Godlineſſe* and *Honeſty*: It is in matters of *Faith*, oppoſing the *Article* of *Chriſts Seſſion at the right hand of God, as King and Prieſt*, diſpenſing both the *Powers* to his *Deputies* for the Regiment of the World: It is in matters concerning *good life*, plucking up the chiefe hedges which *God* hath made againſt the breaking in of Impiety and Injuſtice: And the other particulars are moſt evident: *Scripture zeale* hath been pretended, *Scripture authority* is deſerted: the *conſtituted* Aſſertors of the *Scriptures* are decryed; horrible blaſphemies againſt the *Scriptures* have enſued.

*Therefore, that Doctrine which affirmeth, that the Power of Dominion is in the People, Originally, Primarily, or otherwiſe, then by the Donation of God recorded in Scriptures: Is in all ſorts of men graceleſſe; but moſt deſperate in thoſe, who make a ſtale of the Profeſſion of them, and zeale for them, under the ſhadow of them to overthrow their oppoſites, and at laſt the Scriptures themſelves.*

The ſecond Argument concerning two great Principles of Theology, contradicted by this Doctrine.

*That Doctrine, which gainſayeth the main Principles of the gracious Providence of God, admired and celebrated by the Saints of Heaven, and Earth; and of the unqueſtionable Prerogative of God (by them ſubmitted unto) is (whatſoever is pretended) in manifeſt oppoſition to the Word of God.*

*But the ſaid Doctrine, (That the Power of Dominion is Originally, or otherwiſe in the People, then by the Donation of God) is ſuch: viz.* It is one of the maine Principles in the *Science* (or *Prudence*) of *Divinity*, That the merciſull *Providence* of *God*, is over all that he hath created, the *Preſerver* and *Governor*; which he that cannot create, cannot guide and uphold: he that hath not created, cannot have the right unto; with which *Providence* it cannot conſiſt, to leave the People to their owne governance, (as *Numb.* 27. 17.) *like ſheep without a ſhepheard*; or as the *fooliſh, careleſſe, unnaturall Oſtrich, her egs*, *Job* 39. 14. The Adminiſtrator of this *Providence* (for the People) is declared to be the *King*: and the *Wiſdome and Goodneſſe* of it, is celebrated and admired by the *Angels* and *Saints* in Heaven and Earth, *Pſal.* 89. 5. This Doctrine alſo gainſayeth a ſecond *Principle*; *viz.* The Prerogative of *God, Unqueſtionably* and *Irreſiſtibly* to governe that which he made of nothing, by what Forme and Perſons himſelfe pleaſeth, without giving an account to any created thing. And evident it is, that he never conſtituted but *Monarchy*; unto which the *Angels* and *Saints* in Heaven doe ſubmit, under the Man *Chriſt*: by whom he hath promiſed to *governe the heart of the King*; by whom he hath appointed to governe the People. Not any, nor all of whom, can ſo much as ſee into the heart of any one man, much leſſe governe it.

*Therefore the ſaid Doctrine, (That the Power of Dominion is in the People Originally,*

*ginally, or otherwiſe then by the Donation of God) Is (whatever is pretended) in manifeſt oppoſition to the Word of God.*

Thirdly, that the Power of earthly Dominion (challenged for the People) is the peculiar Right of Chriſt, by the Donation of his Father.

*He that affirmeth an Univerſall upon any: Affirmeth unto the ſame every particular contained within that Univerſall.*

*But the holy Ghoſt, in the Donation of all Power in Heaven and Earth to Chriſt, hath affirmed to him the Univerſall.*

*Therefore the holy Ghoſt, in the Donation of all Power in Heaven and Earth to Chriſt: Affirmeth unto him every particular, which is contained in the Univerſall notion of all Power; and by conſequence, that which is challenged for the People, which without Donation from Heaven, is challenged againſt the God of Heaven.*

Fourthly, what (againſt all Pretenders) Chriſt is really ſeized of, by virtue of the Donation of God the Father, the ſole and proper Efficient of all Dominion.

*Whatſoever God the Father (whoſe gifts cannot be reſtrained or made ineffectuall) hath given to God the Son, (who cannot reject his Fathers Bounty:) That God the Sonne (againſt all Oppoſers) is truely, actually, and demonſtratively poſſeſſed of.*

*But all the Dominions of the Earth, Eccleſiaſticall and Temporall, the Thrones and Scepters of the one, the Seats and Shepheard-ſtaves of the other, (accroding to his Stile of King of kings, and Lord of lords, and his Title of great High-prieſt and Biſhop of our Soules:) Are things, which God the Father (whoſe gifts cannot be reſtrained, or made ineffectuall) hath given to God the Son (who cannot reject his Fathers bounty.)*

*Therefore, all the Dominions of the Earth, Eccleſiaſticall and Temporall; the Thrones and Scepters of the one, the Seats and Shepherd-ſtaves of the other, (according to his Stile of King of kings, and Lord of lords; and his Title of Great High-prieſt, and Biſhop of Soules:) God the Son is truly, actually, and demonſtratively, (againſt all Oppoſers) poſſeſſed of.*

Fifthly, concerning Gods Donation of the one Power of Chriſt (in one Act under the Perſon and Covenant of *David*, together with him) eſtabliſhed upon his adopted Seed, the Kings of Chriſtendome; unto whom, he hath ſworne by his Holineſſe, that by Them, this Power of his Chriſt ſhall be externally Adminiſtred, ſo long as the world endureth; notwithſtanding all that, which did actually cut off the former Typifying *Davids* Entaile. This being done upon the firſt recorded ſettlement of Gods Dominion in one Family, doth teach us, that from the beginning in the Covenants of *Abraham* and *David*, they were the chiefe and ultimate part of Gods faithfull Promiſes, for the externall Glory of his Chriſt.

*Whatſoever God (the moſt powerfull Efficient) hath ſettled once for all, and for ever*

*ever, with expreſſe cautions (againſt State Antinomians) for [perpetuity and perpetuity,] for [generation and generation] upon Chriſt (who muſt ratifie the truth hereof, ſitting in the impregnable Heavens) for his adopted children, (which, all of them are the Sons of Gnelion) who muſt in his ſtead ſit upon the Thrones of the Earth, while the Sun and Moon ſhall endure: That is ſo eſtabliſhed, that it muſt continue to the end of the world; and is not to expire with the Type thereof.*

*But the Regall Power of the Thrones of the Earth, in the poſſeſſion of legally ſucceeding Chriſtian Kings, according the Law of Nature, as is expreſſed in the Word of God: Is that which God the moſt powerfull Efficient, hath thus ſettled, &c.*

*Therefore, the Regall Power of the Thrones of the Earth, in the juſt poſſeſſion of legally ſucceeding Chriſtian Kings, according to the Law of Nature, exemplified in the Word of God, is ſo eſtabliſhed, that it muſt continue to the end of the world, and is not to expire with the Type thereof.*

Concerning this Argument (which I take to be an irrefragably concludent *Demonſtration*, deduced according to the exact rules of *Logick*, *Ex veris, primis, immediatis, neceſſariis, cauſis concluſionis:*) I ſhall onely recapitulate, that the *Throne* often mentioned, and particularly, *Pſal.* 89. 29, 36. cannot be underſtood of the *Jewiſh Kings*, the Lineal Succeſſors of the former *David* in the former Covenant. For they, as the were *Typicall*, ſo they were *Conditionall*, and upon breach of *Articles*, have now failed above two thouſand years; while the *Sun* and *Moon* (the admeaſurers of the perpetuity ſworne by GOD) have laſted, and yet doe continue. So that (if the *Oath* of GOD have any truth in it) of neceſſity it muſt be meant of them, who were ſpecified in the *Covenant* with *Abraham*, when he was deſigned for the *Father of all the Nations of the world that ſhould be bleſſed. Gen.* 17. 6. *I will make Nations of Thee, and Kings ſhall ſpring out of thee, and I will eſtabliſh this my Covenant between Me and Thee, and thy Seed after thee for an everlaſting Covenant.* Which muſt be underſtood of his more impoſſible Seed, then his generation of *Iſraelites*, when he was an hundred years old. For it had been altogether impoſſible, that he ſhould have been the Father of (us) the *Gentiles*, if his *Naturall*, and not his *Adopted Seed* had beene meant. For *Jewes* and *Gentiles*, as contradiſtinct members divide the world; whereof his iſſue according to *Nature*, are but one, not many or all the Nations: which all are taken in to this his *Covenant*. So muſt the Seed of *David* and *Chriſt*, (who never had other then theſe before adopted, who were the Glory of the Covenant with *Abraham*) be underſtood. And thus and no otherwiſe, have we the *Perpetuity* and *Perpetuity*, the *Generation* and *Generation* (as hath been ſaid) plainly conſtrued. But I forbear further repetitions, referring (for them) the Reader to the precedent Proofes.

Sixthly, concerning the Oath of GOD for the perpetuity of *Kingſhip, Prieſthood*, and *Temple*. Who-

*Whosoever affirmeth, or doth that, which endeavoureth to make God a lyar, perjured, and a prophane neglecter of the sacredneſſe, both of his Word and Oath: Aſſerteth (by inevitable conſequence) the moſt blaſphemous Sacrilege which humane boldneſſe can on Earth attempt.*

*But whosoever affirmeth, or doth againſt the perpetuity of thoſe three Particulars, for which God hath ſworne in Truth and Holineſſe, and hath Anointed them for perpetuity and inviolability (*in ſpecie, *though not* in individuo*) in the Typified, though not in the Type, (expreſſing thereby, that the Type and Typified are one in Honour and Subſtance, though different in garb and circumſtance;)* viz. *his firſt on Earth eſtabliſhed Kingſhip, Prieſthood, and Temple: Affirmeth or doth that which tendeth to make God a lyar, perjured, and a prophane neglecter both of his Word and Oath.*

*Therefore, whoſoever affirmeth, or doth againſt the perpetuity of thoſe three particulars, for which God hath ſworne in Truth and Holineſſe, and hath Anointed them for perpetuity and inviolability,* (in ſpecie, *though not* in individuo) *in the Typified, though not in the Type:* viz. *His firſt on Earth eſtabliſhed Kingſhip, Prieſthood, and Temple; (expreſſing thereby, that, what was and is, are one in Honour and Subſtance; though different in garb, and circumſtance:) Aſſerteth (by inevitable conſequence) the moſt blaſphemous Sacriledge, which humane boldneſſe can on Earth attempt.*

Seventhly, concerning S. *Johns* proper paſſion of Antichriſt, (or the viſible mark of the Beaſt) Mans taking to himſelf (without an externall Calling from God) thoſe Honours, which God by Anointing, hath made ſenſible demonſtration for them, that they are by him Sacrated and made Divine, by the acceſſion of that which is Divine. For the preſent, I forbeare to ſpeake of the *Temple*, and *Antichriſts* poſſeſſing himſelfe of it, and ſitting in it, as if he were *Lord* and *Maſter* of that houſe, which is the propriety of *God* himſelfe; *His fixed place of abode, and reſt for ever; the place where his honour dwelleth; and Makom la-jovah*, which after a peculiar manner entertaineth *Immenſity* it ſelfe; which *whoſoever ſweareth by, ſweareth by it and Him that dwelleth therein.* But I intend to treat of this in a particular Diſcourſe.

*Thoſe, who preſume out of their owne ſtations, without the externall Calling from God, to take unto themſelves the Powers of thoſe Honours which are apparently Chriſts, made knowne to be ſo by the Anointing (of Gods appointment:) They viſibly have the marke (or proper Paſſion) of Antichriſt, in Saint* John, 1 Ep. 2 Chap. 16. Ver.

*But they who preſume out of their owne ſtations, without the externall Calling from God, to take unto themſelves the Powers of the Honours of Kingſhip and Prieſthood; doe take upon themſelves thoſe Honours which are apparently Chriſts, made knowne to be ſo by the Anointing, of Gods appointment.*

*Therefore, thoſe who preſume out of their owne ſtations, without the externall Calling from God, to take unto themſelves the Powers of the Honours of Kingſhip*

*and*

*and Prieſthood, viſibly have the marke or proper paſſion of Antichriſt, in Saint* Johns ἀλαζονεία τοῦ βίου.

Eighthly, concerning the eſſentiall difference of *Antichriſt*; the denying *Jeſus* to be the Anointed, according to the honorary Donation of his Father.

*Whoſoever (be it one or many, or many for one, or themſelves, who) deny that Jeſus is the Meſſiah, Chriſt, or Anointed: They, or he, are the lyars, or lyar (and not God who hath made good his Oath, and hath not lyed unto* David, Pſalm 89. 35.) *Doe, or doth contradict the Donation of God the Father to the Son, and (as being in oppoſition to the Power of Anointing) he or they, is or are Antichriſt or Antichriſts, or maintainers of Antichriſt.*

*But whoſoever denyeth that Jeſus (who was otherwiſe never ſolemnly Anointed with the Oyle of gladneſſe) is Anointed by proxie in the Perſons of thoſe who beare his high Offices, and whom God hath ſtiled his Fellowes; to deprive them of it, that the Power and Honour thereof might be otherwiſe uſurped: He or they doth or doe deny, that Jeſus is (at all) the Meſſiah, Chriſt, or Anointed.*

*Therefore, whoſoever denyeth that Jeſus (who otherwiſe was never ſolemnly Anointed with the Oyle of gladneſſe) is Anointed by Proxie, in the Perſons of thoſe, who (by the Commiſſion of God) beare his high Offices, and whom God hath ſtiled his Fellowes; to deprive them of it, that the Power and Honour thereof might be otherwiſe uſurped: He or they are the lyars or lyar, and not God, who hath made good his Oath, and hath not lyed unto* David; *doe, or doth deny the Fathers Donation to the Son, and as being in oppoſition to the Power of Anointing; He or they, is or are Antichriſt, Antichriſts, or maintainers of Antichriſt.*

Ninthly, concerning the Dignity, and Immobility from their Thrones of thoſe upon whom God hath (according to the Law of Nature) ſetled this Regall Power of Him, and his Chriſt.

*Thoſe who are advanced into the ſame ranke of Dignity that King* David *was, who was ſet over the Poſitive Laws of God; and as being the adopted Sons of Chriſt,* Davids *Son, may not be diſinherited for their forſaking of the generall* Thorah, *or grand Law of God, which containeth in it* Miſhpat, *Gods great Right of Judgements between himſelfe and mankind; and* Chok, *the ſacred Law of Priviledges, either Royall or Municipall; and* Miſhmereth, *the cuſtody of mankind in Order, by Penal Sanctions: They cannot be under the Power of any humane Law, nor forfeit by it the Right which they have to Gods Power, which is over it.*

*But Chriſtian Kings are advanced into the ſame ranke of Dignity that King* David *was, and as being the adopted Sons of Chriſt, may not be diſinherited, &c.*

*Therefore, Chriſtian Kings cannot be under the Power of any humane Law, nor forfeit by it the Right which they have to Gods Power, which is over it.*

Tenthly, it is evident by the former Arguments, and this, That the Power of Kings is Divine; and therefore on earth Supreme, Irreſiſtible, &c.

*That*

*That Power which is Gods and his Chriſts, is on earth Supreme, Irreſiſtible, and which ought not to be overtopped or leſſened by humane Lawes or Swords.*

*But the Power of the King is Gods and his Chriſts.*

*Therefore, the Power of the King is on earth Supreme, Irreſiſtible, and which ought not to be overtopped or leſſened by humane Lawes or Swords.*

Eleventhly, from the name of *Melech* in particular, which alſo is Primarily Gods and his Chriſts, the Power whereof is not given away from God, but truſted to man.

*All thoſe Names of Powers (and by conſequence the Power of the Names) which (betokening Excellency) are (in Scripture) attributed both to God, and certaine ſelect men: Doe Primarily appertaine unto God; are of perpetuall propriety to him, and are not aſſumable by men (profeſſing Religion and Obedience to the revealed will of God) but by the Donation of God, according to the Law of Nature, exemplified in the Word of God; and being given, remaine ever, not mans Propriety, but Gods* Depoſitum.

*But the names of* Elohim, Melech, Meſſiah, Chriſt, *or* Anointed *for the adminiſtration of Kingdome; as that of* Moſhel, *for the Monarchicall Government of the Family: Are names betokening Excellency, and are attributed in Scripture both to God and certaine ſelect men.*

*Therefore, the Names of Power;* viz. Elohim, *or* God, Melech, *or* King, Meſſiah, Chriſt, *or* Anointed, *for the Adminiſtration of Kingdome; as alſo that of* Moſhel, *for the Monarchicall Government of the Family: Doe primarily appertaine unto God; are of perpetuall propriety to him; and are not aſſumable by men, profeſſing Religion and Obedience to the revealed will of God, but according to the Law of Nature, exemplified in the Word of God; and being communicated, remaine for ever not mans owne propriety, but Gods entruſted* Depoſitum.

Twelfthly, concerning the effectuality of thoſe Names towards the Receivers.

*All thoſe Names of Divine Irreſiſtible Power, which God, who cannot deceive any man, hath taken out of (though not from) his owne juſt Prerogative, and imparted to ſelect men: Do carry with them unto thoſe, to whom they are imparted, all the forementioned Honours and Powers contained in the Names, which are requiſite unto the Ends, for which they were communicated by God; and undeniably thoſe, expreſſed in the Word of God.*

*But the Names of* Elohim, Meſſiah, Chriſt, *or* Anointed, Melech, Moſhel, *are Names of Irreſiſtible Divine Power, which God, who cannot deceive any man, hath taken out of (though not from) his owne juſt Prerogative, and hath imparted unto ſelect men.*

*Therefore, the Names of* Elohim, Meſſias, Chriſt, *or* Anointed, Melech, Moſhel, *doe carry with them to thoſe, to whom they are imparted;* (viz. *to the King in the Kingdome, to the Maſter in the Family*) *all the forementioned Honours and*

*and Powers contained in the Names, which are requiſite unto the Ends, for which they were communicated by God, and undeniably all thoſe which are expreſſed in the Word of God.*

Thirteenthly, concerning Gods Kingſhip over Kings, and the height of their danger who are next under God.

*He that is exactly Juſt, and the Founder of any Conſtitution, which himſelf intends ſhould be regulated by the example, which himſelf intends to ſet: Will be moſt ſtrict and ſevere in that part, which by himſelfe he actuateth over them, that he intendeth to keep cloſe to the Rules of Juſtice.*

*But the great King above all* Elohim *or Kings: Is moſt exactly Juſt, and is the Founder of the Conſtitution of Monarchicall Government, which himſelfe intends ſhould be regulated by the example which himſelfe intends (as King over kings, his Subjects) to ſet; viz. againſt their oppreſſing of thoſe, who are Subjects to them.*

*Therefore, the great King above all* Elohim: *will be moſt ſtrict and ſevere in that part, which by himſelfe he actuateth over them, whom He intendeth to keep cloſe to the Rules of Juſtice; viz. in puniſhing Kings for, or with-holding them from Oppreſſion and Tyranny, if men would not deſerve it by truſting rather to themſelves, then Him.*

Laſtly, concerning the Principall of the cares of Chriſtian Princes.

*Such things as produced the Oath of God unto* David *for the eſtabliſhment of his Kingdom for ever: Ought for ever to be the Royall care of all Religious Kings.*

*But the zeale of* David *for the materiall Temple of God, and his liberall intentions to have it* Makom la-jovah, *a place anſwerable* (ad menſuram) *to him that is Immenſity it ſelfe, an adorned Mother for our Habitations (in the myſterious Plural number) for the mighty God of* Jacob; *and the care of* David *for the Domeſticall Chaplaines of the Lord of this Cathedrall, that no want of allowance might enfeeble their performances of the Liturgie by God preſcribed, and required by him in the names and place of all his People: Were the things that brought forth the Oath of God, for the eſtabliſhment of* Davids *Kingdome for ever.*

*Therefore, ſuch Zeale for all, and principally for the Mother Churches, and care for the allowance of God, to be exhibited to his once for ever eſtabliſhed Prieſthood, that with venerable port, and cheerfull hearts, they may doe him the moſt glorious part of his Service; Liturgically preſcribed for Chriſtianity in the ſhadows of the Levitticall Office: Ought to be the Royall care of all Religious Kings for ever.*

The *Materials* of this *Argument* ſhall by Gods permiſſion and aſſiſtance be juſtified hereafter. And particularly, that there was nothing in the preſcribed *Jewiſh Service* of the *Temple*, but it deſigned unto us ſomething, that is or ought to be in the *Chriſtian Liturgie*. That the Worſhip of God by *Publike Solemne Liturgie*, is the moſt *Angelicall Office*, that can on earth be perfor-

med to the God of Heaven; untill we come into the ſame *Quire* with the *Angels* in Heaven. And that the *Liturgie* of the *Church of England*, is of all others, that are, or have been, the moſt accompliſhed; as freed from the frailties, that in theſe latter times have crept into others, and containing the marrow and riches of the abſolute ones, which the *Catholique Church* in all *Ages* and *Places*, hath offered up to *God Almighty*.

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## Sect. 6.

## The Contents.

*Intervenient Conſiderables, between this and the enſuing Chapter. A brieſe Anſwer to the chiefe Arguments of the Millenarians. The difference between Kings Pagan, Jewiſh, and Chriſtian, truly ſtated. No gap in the Series of Chriſts Kingdome, during the times of Infidelity; fore-propheſied and Typified. Uſurpations againſt the Rule of Natures Law, proteſted againſt.*

1. IT is evidently manifeſt by this that hath beene proved; that *Elohims* whole Soveraignty over the whole world, both Heavenly and Earthly, is juſtly and actually conferred upon *Immanuel*, the *Man Chriſt Jeſus*: for the whole Line of time ſince, whether paſt, or to come: from the time of his Glorification and Aſcenſion. That the *Covenant* and *Oath* of God, hath been faithfully performed, let them make doubt of, who value neither this, nor the world to come; whileſt others are *Demonſtratively* aſſured, that the *Temporal Kingſhip* over all *Kings*, and the *Spiritual Epiſcopacy* over all Biſhops, hath been by *Immanuel* univerſally enjoyed, ever ſince the firſt moment of his *Glorification*, and of his *Fathers Donation*. It is likewiſe not doubted of, that *Chriſts* Right to any thing of his, can be *ſuſpended* or *ſequeſtred*: and it is apparent, that neither of theſe his Powers, he hath on Earth adminiſtred, except he hath done it by his Deputies; ſo that 1600. yeares experience muſt either avouch the truth of this Poſition, or the falſhood of *Gods Oath*. It is further unqueſtionable, that *Immanuel* muſt *ſit at the right hand of God, untill he come to Judge both the Quick and the Dead*. Now, as the *Millenarians* cannot anſwer our Arguments, without their deniall of the *Apoſtles Creed*; yea, without the aſperſion of *Perjury* upon God; and the putting out of the eyes of

of his Witneſſes (the *Sun* and the *Moon*) by which mankind diſcerneth the wayes of poore naturall life: ſo cannot all the world anſwer the numerous places of *Scripture* brought by them, to prove the *Temporall Kingſhip*, and *Prieſthood* of *Chriſt* on Earth; but by this Expoſition, conſonant to the Doctrine of the *Church* truly *Catholique*; which being entertained, there remains nothing worthy of an Anſwer, in all that hath been by them Objected. And therefore I ſhall not miſ-ſpend time about them.

2. But (here) let no man miſtake me, as if I intended, either in this, or the enſuing Chapter, that *Chriſtian Kings* have a larger *Right* unto *Dominion*, abſtractively conſidered in it ſelfe [as *Kingſhip*,] then very *Pagans*, had, or have, before the Aſcenſion of *Chriſt*, or ſince; whileſt I affirme, that the *Titles* of *Chriſtian Princes* are confirmed, explained, yea, dilated in their circumſtantials by *Chriſt* in the *Evangelicall Covenant*. Which thing, without addition of ſtature (though with addition of health and ſtrength) he hath done to the whole *Morall Law*, (as appeares by his *Sermon* in the *Mount*;) and therefore chiefly to this top-branch of Morality, borne with, and included in the fifth *Commandement*. My meaning is, that in *Immanuel*, is unclouded, irradiated, and invigorated, that which was before (from the beginning) more obſcurely under *Elohim*. As *Chriſt* having taken our nature upon him, is more expreſly, though not more juſtly, *King* of all, that was by him [the *Word*] created. And that the hands of Subjects are with ſeverer penalties now tyed up, from Reſiſtance of that Power, which is, and was GODS, and from the beginning. As the *King* doth not create me new *Right* to mine Eſtate, when he declares for it; and threatens further Mulcts upon the Invaders thereof; nor when he maketh a Covenant of Grace with me, that he will not take ſuch Forfeitures hereafter, as my Tenure hath been formerly liable unto: which I conceive to be the Difference between the Kings of the Gentiles, of the former Iſrael, and of Chriſtians.

3. Now, that which was every where in *Scripture*, foreſhewed to be done Gloriouſly, was no where promiſed to be done Sodainly, concerning the *Kings* of the *Gentiles* acknowledgement of their Commiſſions from *Chriſt*: but the contrary was foretold in ſundry places. Particularly (as hath beene ſhewed) it was forepropheſied of, *Pſal.* 2. that they ſhould ſtruggle for a remarkable time, *To break his Bonds, and caſt his Cords from them*: and in the meane time (which we read effected, in our and their Stories, in the manifold and prodigious deaths of the Oppoſers) *That they ſhould be bruiſed with a rod of Iron, and broken in pieces like a Potters veſſell.* However there ſhould be no *Interregnum* of *Chriſt*; He ſhould be ſet upon his Throne in Tſijon. And that in the *fulneſſe of the time of the Gentiles, their Kings ſhould underſtand, their Judges be endiſciplinated*; and bring in (for the ſetting up of *Chriſts*) the *Glory* and *Riches* of their *Thrones* and *Scepters*. And this was according to the Analogy of GODS Acts amongſt his former People, who for a long time

were deſtitute of their promiſed Glory in a Temporall *King*. All this, as it was foretold in ſundry *Propheſies*, ſo was it prefigured in divers Types; of *Iſhak*, of *Jacob*, of *David*, &c. concerning which, (in the proper place) there ſhall be full and juſt proof made, when I come to handle that part of the Lords Prayer; *Thy Kingdome come*. Now I addreſſe my ſelfe to my ninth Chapter.

4. Wherein I would not be ſo underſtood, whileſt I aſſert the *Donation* and *Election* of GOD himſelfe for ſuch *Princes*, as we find every where eſtabliſhed and rooted in their Soveraignties: as if my ſoule abhorred not with a moſt perfect hatred, all Uſurpations and Uſurpers; whether by violent or fraudulent Intruſion, however they may proſper like a green Bay-tree for a long time: and as if I meant by a ſubtle aſſentatory connivence, that he who hath the ſtronger Sword, might have alſo the Title and Nomination of the ſtrong GOD; when his Law of Nature hath apparently, or undoubtedly deſigned his Deputy. This is my Profeſſion, that unto ſuch a one (being by him called thereunto) we all owe our whole Livelihoods, and the laſt drop of our Blouds, for the aſſertion of him who [thus] is the true *Father* of our Countrey; and who alone can aſſert unto us Title, from his, and our GOD, in the Eſtates which under Him we juſtly hold, *in the Land which the Lord our God hath given us*. And ſo I proceed.

## CHAP. IX.

### The Contents.

*The Law of Nature, and its Proviſo in this particular Controverſie; This the proper Act of; That onely ſubject to the God of Nature. Princes Rights from theſe, better then other mens. God the ſole Elector of Kings, when the People ſeeme moſt to chuſe them. Foure Maximes in this behalfe. The cauſe of the preferring of* Solomon *before his elder Brother expreſſed, and juſtified to be ſo, by Gods ſemblable Acts in* Iſhmael *and* Eſau; *not reprobated.* Solomon's *Throne demoliſhable, as he was King of the Jewes; not demoliſhable in the Typified Gentiles.* Solomon *not the Type of Chriſt, but of Chriſtian Kings:* David

*was*

*was the Type of Christ. The materiall Temples of God ought to be the solicitous care of* Solomon's *Successors. Gods not dwelling in Temples made with hands, how to be understood. Christs zeale, for what Temples. The Kings Throne Gods. Why we uncover and bow before the Chaire of State. Regall Power above mans Limitations or Censures.*

1. THe briefe remainder, will rather be Commentary then Text. The maine of the busineſſe is tranſacted and proved. The Power and Thrones of the due Kingdome of *Christ*, is for ever ſetled upon *Christian Princes:* and that according to the generall *Law* of *Nature* or *Nations*; as was petitioned for, and ratified, 1 *Sam.* 8. amongſt the former *Iſrael* of GOD. Of which Law, the one Headſhip of one Body, is a capitall part: and (upon the ſolution of Individuals to the frailty of Nature) the Proviſo of this Law, is the immediate deſcent of this *Headſhip* by Primogeniture, to avoid the unnaturalneſſe of *Non-Headſhip*; and to prevent the monſtrouſneſſe of *many Heads*; if the Law of Nature had not thus provided againſt innate arrogance in every man, deſirous rather to create himſelfe an *Head*, then to continue that inferior part which the GOD of *Nature* made him; theſe miſchiefs had been inevitable.

2. That this was of the *Law* of *Nature*, from before the giving of the *Poſitive Law* of GOD, is expreſly atteſted (as hath been ſhewed) in the Word of GOD, *Deut.* 21. 17. *For the Right of the* [*First-born* [*Is*] *his*. The word for *Right* being *Miſhpat*, ſignifying onely in its Secondary ſenſe, *Right* derived by *Law*, but in its Primary, *Law* deriving *Right*. So that the meaning muſt be, by the firſt of Lawes, to wit, the Law of *Nature*, (for no other can be meant) this *Prerogative* is already his. לו משפט הבכרה

3. Now, as all other Lawes are (continually, but) only ſubject to him that gives them their *Eſſe Formale*, their full and laſt perfection of being Lawes: ſo this Law of *Nature* is onely liable to his Power, who is the GOD of Nature; (who will not give his Power to any, to uſe unjuſtly) and cannot be diſpenſed with, but by that Power which is *Divine*. From whence it is evident whoſe Power (even) in the Family, the Father thereof holdeth: in whoſe behalfe GOD hath declared, (that though in *Theſi*, this Law be indiſpenſable, yet) that in *Hypotheſi*, (to wit, in caſe of *Rebellion*, Ver. 18.) it may be altered, and the younger Son preferred. And in this reſerved caſe it cannot be done, but by that Power which is *Divine*; which GOD hath entruſted of his owne, unto him who beares the *Image* of GOD for that Family: otherwiſe, the collective body of his Brethren, nor of the Wife, Children,

and Servants can despoile him of that interest which he hath by the Law of *Nature*. And himselfe must be sure, that he can approve the cause of this extraordinary Act, before the *Throne* of him, by whose Power he doth it. That it be not done out of Hatred to the disinherited, or Fancy to the preferred; but for that which is indeed *Rebellion*, as is there to be read.

4. Concerning *Princes* (not disinheritable for their dereliction of the *Throne* of GOD, as in the last Chapter) their Right of Succession, must be more sacred then other mens; for that they succeed, not onely according to the *Common Law of Nature*, but into the Right of the earthly Power of *Christ*, (for the dispensing of the Rights of all others) as he is *the First-born of every creature*; and for whose sake, the *Firstlings* of men, and other creatures were hallowed. And whose, not onely Right, but Power, is invaded by their opposers.

5. Which Right, what ever the visible meanes of Derivation were at the first, upon the continuance thereof, the Establishment shall undoubtedly be reputed valid for GOD; as if himselfe (who dwelleth in the Cloud, which no humane sight can pierce into) had done immediately in the eyes of man, what he accepteth when it is done. This being the Law of GODS Prerogative for Vowes, *Numb.* 30. *If one that is a Virgin, or a Wife*, who hath not authority to make a Vow, for Consecrations Personall or Reall, *de Facto doth it*; *if the Father or Husband heareth, and holdeth his peace, the Vow shall stand good unto God.* Much more in that which is his owne *Province*, (he being the sole *King of kings*, and disposer of *Kingdomes*) must those who have read the *Scriptures*, know and take notice, that when they see a *King* set up, whose *Root* is fastned in the Earth, and whose *Branches* have succeeded in growth; that it was onely GOD who was the Efficient and Author of his raising.

6. Supposing the Ancestor of *Nebuchadnezzar* not be the true heire of *Shem*, nor *Cyrus* of *Japhet*; but by the hands of friends and adherents that they were lifted up into their Thrones. When I read GOD to be the sole disposer of all Soveraignty, and himselfe professing his owne Act, that it was He himselfe that did it; I dare not thinke that it was the others, but GOD alone by them who was the advancer of them, and of all such, as he permits for a competent time, to take *Root* in that *Mount* of his peculiarity; whither none can come while he is asleep, to steale in a Plant of his owne: which were it granted, yet its being planted there, alters the Property: If it be *Rooted* in the Throne, it is of GODS *Planting*. If he be a *King*, he is none of the *Peoples chusing*, when they seeme most to doe it. He makes the King who communicates unto him *Divine* Power, which is out of the Peoples reach; who gives him *Divine* Titles, *Elohim*, *Melech*, *Messiah*, *Christ*, *Moshel*, *The Lords Anointed*: not the People, who cannot give what was never given them. He that *calls him before he is borne*, which they cannot, till they see him; nor foretell, that any such shall be. But when I see a *Christian Prince*,

against

against whose Title (according to the Law of Nature) for generations and generations, there hath not been one amongst all the sons of men, who could pretend a colour; I suppose his Right, in, and through *David*, and *Solomon*, as firmly established by GOD, as ever (at the least) theirs were; and more then all his Subjects.

7. I know whose voyce it is, unto those who are lower then *Kings*, *Psal.* 75. 4. *I said unto the Fooles, Deale not madly; and to the wicked, Set not up your horne on high; and speake not with stiffe necke: for* 'Promotion' *cometh neither from the East nor West: but God is the Judge himselfe, or alone; he putteth downe one, and setteth up another*, amongst all sorts of men. Much more solicitous is his Election about him, whom he sets up in his owne Seat; by whom he sets up, and pulls downe others; by whom he dispenseth his favours, or scattereth the coales of his wrath: as *Dan.* 5. 18. *God gave Nebuchadnezzar a Kingdome, &c.* Ver. 19. *And whom he would, he slew; and whom he pleased, he kept alive; and whom he would, he set up, and whom he would, he put downe.* Ver. 20. *But when his mind was lifted up, and his heart hardened in pride, &c.* Ver. 21. *He was driven from the sons of men, &c. untill he knew, that the most high God ruled in the Kingdoms of men; and that he appointeth over it whomsoever he will; and giveth it to the baseſt of men.* As was set forth, *Dan.* 4. 14. *Vide* 2 *Chron.* 20. 6.

8. It is He, who in Kingdomes established according to the Law of *Nature*, gives the Titles of his owne Power, and the Power of his Titles, not the Law of *Nature*; which neither adviseth, nor warreth; neither speaketh nor 'writeth in the Cause of GOD: but is forced to cry out aloud in the cause of man, and for private propriety; whereas indeed it can but present *Aptitude*, to the earthly Benefits and Dignities of this world. It must be the living *Deputy* of the ever-living GOD, who must in the place of GOD, actuate the votes, and secure the well-wishes (yea, even from the *Prerogative of God*) unto those, who claime aloud by it for themselves. It is the Law of the Enemy of *Nature*, which cryes out to pull downe, or to leſſen the Power which GOD hath ratified; and in the place thereof, to set up *Anarchy*, or something like it: which the *Devill* cannot do without mans co-operation, whom he cannot force; whereas GOD can the other without him, whom (most ordinarily) he will use. But if man will enjoy the benefit of the Law of *Nature*, he must doe the duty required by it; what, and to whom, GOD hath by it enacted, *let him render*; that he may receive from God what he holdeth out by it. He that robs *Christ* under colour of it, shall loſe *Christ* and the substance of it.

9. But I desire not to retard this Discourse, by intermixing of *Metaphysicall Speculations*, concerning the glorious *Singleneſſe* of the *Divine* Power in his Operations, transcending the impurer Acts of created Man; working never by his owne, sometimes by the Power of Gods Enemy: nor to direct the Question, and fall upon the differencing of the Acts of God, and of the Creature.

Creature. And therefore I ſhall draw no Arguments from hence, deſirous onely to have admitted,

Firſt, *That the Law of Nature is as equall unto the Succeſſion and Rights of Princes, as to the Deſcent and Propriety of other men.*

Secondly, *That the Providence of the God of Nature, operateth, as well, and as faithfully, towards them, as others.*

Thirdly, *No unwritten Text of the Law of Nature, ought to be pretended againſt the written Word of God.*

Fourthly, *That whereever God is recorded to have done otherwiſe, then in his Law of Nature is preſcribed; there is ever ſome important Myſtery included: and if there be no reaſon expreſſed for that ſpeciall Act; that, that is to be eſteemed for the reaſon, which God hath expreſſed elſewhere in Acts of the ſame nature, to be the ground of his ſo doing in them.*

10. Now (accordingly) with modeſty, and ſobriety to undertake the ſearch, why God, having eſtabliſhed by an everlaſting Covenant his earthly Dominion, in *David*, and his Heires, according to the Law of *Nature*; in the very firſt place of Succeſſion, refuſeth the *Firſt-born*; and by particular appointment maketh choyce of the younger? to wit, *Solomon*! For this I ſhall make bold with the parallels hereof in *Scripture*: but no further then the *New Teſtament* hath afforded light; concerning *Eſau* and *Jacob*; *Iſhmael* and *Iſhak*. And therefore, I ſhall not diſcourſe of the Myſteries in the ſtory of the birth of *Pharez* and *Zarah*, *Gen.* 38. 28. which doubtleſſe was to evidence further manifeſtation of the ſame thing, eaſily viſible. Nor ſhall I foretell for the preſent (till this that is certaine hath made way for it) the grounds of *Moſes* his preferring, before his elder brother *Aaron*.

*Vid. Orig. Ambr. Hier. in locum.*

11. That which is undeniable, is ſet forth, *Rom.* 9. In which particular, recourſe had been made unto the Writings of the ancient Fathers, who were neerer unto the Apoſtles dayes; and likewiſe to underſtand from hand to hand, what his meaning was, that we who deſire to make our own Ends from our owne bold conjectures; the great Controverſies of this Age had been yet unborne. According to that which was proved in our laſt Chapter; the *Apoſtles* Argument from the former Paire of Brethren was.

*That which God upon the promulgation of the Covenant of Grace, did forthwith diſcover in his actions: Is to be reputed the ſtanding Commentary of God, to declare for ever, what was the firſt meaning of that Covenant.*

*But that the ultimate Object, or principall drift of God, in preferring (againſt his Proviſo, in the Law of Nature) of the younger before the elder, (without reſpect unto their goodneſſe) in the ſpecified particulars of* Iſhak *and* Iſhmael, *of* Jacob *and* Eſau: *Was that, which God upon the Promulgation of the Covenant of Grace, did forthwith diſcover in his actions.*

*Therefore, the ultimate Object, or principall drift of God, in preferring (againſt his Proviſo in the Law of Nature) of the younger before the elder, without reſpect*

*reſpect unto their goodneſſe, in the ſpecified particulars of* Iſhak *and* Iſhmael, *of* Jacob *and* Eſau: *Is to be reputed the ſtanding Commentary of God, to declare for ever, what was the firſt meaning of the Covenant of grace.*

Whereof the grand particular of that Covenant, the eſtabliſhment of *Dominion* for ſo long as Time ſhould be, muſt needs be a moſt conſiderable part; often expreſſed, as the regulative part of the whole. Whence it may appeare, that the end of GOD in theſe Acts, was not that which the engagements of this gainſaying Age would put upon Him: but the aſſertion of the *Arbitrary* Prerogative of GOD above his Lawes, to declare, what *juſtly* he may doe; and what *de Facto*, he hath done, (without injury meant or done to the *former Houſe*) for the younger Brethren of the *Gentiles*.

12. Concerning *Eſau* and *Jacob*, *Gen.* 24. 23. when *Rebecca* enquired GOD, concerning the Civill Wars in her womb; GOD anſwered, *Two Nations are in it, and the younger People ſhall be ſtronger then the elder; and the elder ſhall ſerve the younger.* Which ſervice was not literally to be underſtood, either of the perſons of *Jacob* and *Eſau*; or of their reſpective generations; or ſo, as if either was *abſolutely* rejected; but that the *younger* Houſe of the *Gentiles* was preferred in the *Covenant*. *Jacob*, the Father of the *Jewiſh* People being the Type of theſe; *Eſau*, the elder Brother, being the Type of the People of the *Jewes*. For there is no abſolute reprobation concluded of thoſe, who were Typified in *Eſau*; for then Saint *Paul* himſelfe muſt have been rejected: as *Rom.* 11. 1. *Hath God caſt away his People?* (to wit, them of the elder Houſe) *God forbid: For I alſo am an Iſraelite, &c. God hath not caſt away his People, whom he foreknew, &c.* And *Gen.* 25. 26. *Jacobs* taking hold on the heele of *Eſau* at his birth, was the Figure of the immediate Succeſſion of the *Chriſtian* Religion, and *Covenant*, into the Place and Rights of the *Legall*; by which trip, it got the ſtart of the former, into the Right of *Primogeniture*; but both were the ſons of the ſame *Iſhak*; and neither did deſtroy other. And if any man would underſtand the conſtruction of the word [*Hated*] *Rom.* 9. 13. let him ſee, *Luke* 14. 26.

13. Concerning the former paire of Brethren, *Iſhmael* and *Iſhak*, (in whom the *Covenants* are looked upon as two; whereas in *Jacob* and *Eſau*, they were twins of the ſame womb, and one continued birth.) the *Apoſtle*, *Gal.* 4. having in the beginning of the Chapter expreſſed, that the difference of the firſt and ſecond *Covenant* in the generall (as hath been proved of the grand Homogeneall part thereof, *Dominion*) was, but (at leaſt) as the *Stock* and the *Graffe*? as the *Bloſſome* and the *Fruit*, are two. For even in that example of furtheſt diſtance in *Iſhmael* and *Iſhak*, he yet concludes them there, to differ but as the ſame *Heir*, *when he is a man, differeth from himſelfe a child.* And Ver. 22. he affirmes *in Terminis*, that theſe two *Brethren*, and the *two Mountaines, Sinai and Tſijon*, were but *Allegories*; to repreſent the advancement of the *Gentiles*, and the *Evangelicall Covenant*, into the *Primogeniture* of

the *Jewish People* and *Law*, the former off-spring of GOD: as *Exod.* 4. 22. *Jer.* 10. 16.

14. And also, that in the preferring of *Isaak*, there was no un-sonning of *Ishmael*, (however the Fancy of those doth stand, who will not be elected without some others may be reprobated,) the Word of GOD is cleare, *Gen.* 17. 18. where *Abraham* (who was an understanding and loving Father, that knew what to aske) prayed for *Ishmael* unto GOD; *Oh that Ishmael might* [*live before thee.*] And Ver. 20. the Lord a most wise and faithfull GOD, who knew what was asked, returnes this answer; *As concerning Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitfull; and will multiply him exceedingly:* [*twelve Princes*] *shall he beget; and I will make him* [*a great Nation.*] Wherein was typified the one Nation of the People of the *Jewes*; and the twelve Tribes. Whereas in Ver. 4. *Thou shalt be a Father of many Nations.* And in Ver. 16. *I will give thee a Son of her; yea, I will blesse her; and she shall be a mother of* [*Nations*] *Kings of People shall be of her.* But alas, this no time to disport our selves into Theoreticall Disputes.

15. But if this Plea from these younger Brothers will not serve the turne, we are not altogether destitute of Proofs in this particular, concerning *Solomons* Succession; and the Reason thereof, in particular Texts: where we shall find this *Solomon* in a double capacity; as *King* of the *Jewes*, and as the Representer of the *Kings* of the *Christian Nations*. For this, 2 *Sam.* 7. 12. saith GOD to *David*, *I will set up of thy Seed after thee, &c. He shall build an House for my Name; and* (as before) *I will establish the Throne of his Kingdome for ever. I will be his Father, and he shall be my Son. If he commit iniquity, I will chasten him with the rod of men; and with the stripes of the children of men. But my Mercy shall not depart from him, as I tooke it from Saul, whom I put away before thee, and thine House; and thy Kingdome shall be established for ever before thee.* And in the very next words, (to expresse the undoubted certainty hereof) *Thy Throne shall be established for ever.* 1 *Chron.* 17. The same *Covenant*, and the same reason is related: but at Ver. 14. the Paraphrase shewes, that the *Kingdome* of *God* is the *Kings*; and the *Kingship* of the *King* is *Gods*. *I will settle him in* [*mine House*] *and in* [*my Kingdome*] *for ever: and his Throne shall be established for evermore.* Notwithstanding all this, for the three grand parts of the long time since, neither *Solomon* nor *David*, have had a man to sit upon the Thrones of *Israel* or *Judah*: and yet without all doubt, the *Promise* of *God* hath been fulfilled, according to the former demonstrations; expressed, *Psal.* 122. 5. where this *Throne* of the *One God* upon Earth is in the Plural number, twice in one and the same Verse, set downe *Thrones*: *For there doe sit the Thrones appointed for* Mishpat, (i.) *Judgement*; *the Thrones of the House of* David.

16. Now in the next place, we shall find *Solomon* the *Type* (whose Mother had had a former Husband, not of the Seed of *Abraham*, according to Nature)

in

in another condition; and conditionall upon his good behaviour: in the words of *David* a little before his death; in the presence of the *Princes* of *Israel*, unto this *Solomon* his sonne. 1 *Chron.* 28. 1. *God said unto me, Thou shalt not build mine House, because thou hast been a man of War, and hast shed bloud. Howbeit, the Lord God of Israel chose me before all the House of my Father, &c. And of all my Sons, he hath chosen Solomon my Son, to sit upon the Throne* [*of the Kingdome of the Lord*] *over Israel. And he said unto me, He shall build mine House and my* [*Courts,*] *for I have chosen him to be my Son, and I will be his Father: moreover, I will establish his Kingdome for ever.* [*If he will be constant to doe my Commandements and my Judgements, as at this day.*] This *Solomon* failed, and his Line hath been cut off, and the *Throne* it selfe demolished. So that apparently, those that have stood; to wit, the Typified *Thrones* of *Christian Kings*, must have been the *Materiall Object* of the Promise of GOD.

17. That *Solomon* was the Type of *Christian Kings*, appeares by *Davids* Propheticall, Praying, Benediction of him, *Psal.* 72. With which *Psalm*, men have dealt, as some have used, when they could not hinder the true Heire from a Possession, which themselves aimed at; to Entitle the *Prince* to it, that they might worke their owne Ends, while they seem to serve the *King*. So here, when men either did not, or would not see the Power and Glory of *Christian Princes*, to be the ultimate and typified intention thereof; and finding that little of it (but as to an unequall Type) could be convertible with *Solomon*. ——*Donabitur ergo nè pereat.* They thinke to make it sure for their owne availe, by Entitling *Christ* to it: whereas it suits far lesse with *Christ* (divided from the Riches and Honour of his *Adopted* Sons of the younger House, the *Kings* of the *Gentiles*) then it did to *Solomon*, to whom they could not justifie it. So far was *Christ* from the Treasures and Homage of the whole world, that when he was to pay his *Fathers* Tribute unto *Cæsar*, he was faine to borrow it of a Fish: that he was despised, as but a poor *Carpenters* Son; and confessed himselfe to be in a more indigent condition then the *Birds* and *Foxes*; and was so far from dispensing the *Mishpats*, or Judgements of the *King, or the Kings Son*, in the first Verse of the *Psalme*; that (having no externall Commission) he refused, being intreated to interpose his private Authority in a cause *Herciscundæ Hereditatis*, *Luke* 12. 14. Whereas indeed *Christ*, with his Divine Miracles and bitter Passion, was Typified in the great and strange Victories and Sufferings of *David*. *Davids* younger Son preferred to the Crowne, his Peace and Glory was the Type of *Christs* semblable Heires of the younger House of the *Gentiles*. *In Christ for the Kings of the Nations; in the Kings of the Nations for Christ; can every letter of that Psalm be justified, and of none else.* And that *Prophesie* (which cannot be terminated either in *Solomon* alone, or with his naturall Successors, who are extinct before the *Sun*; or in *Christ* alone, without the earthly Glory of those who hold his earthly *Throne*) is to be understood of *Christ* in them; is evinced,

לפני שמש ינון שמו Verſe 17. *Lipbne Shemeſh jinnon ſhemo. His Name* (to wit, of *Chriſt*, or *Anointed*) *jinnon filiabitur, ſhall be continued in the Succeſſion of his Sons*, (for ſo the word ſignifies) *for ſo long as the Sun ſhall have a face to ſhew.* Which they who will not admit, cannot prove themſelves to be *Abrahams* children.

18. *Chriſtian Kings* then who were Typified in *Solomon*, ought to have a care of that which is every where atteſted, to be that which honoured *Solomon*, in the eyes of his Honourer: to wit, the Materiall Houſes of GOD. Thus 2 *Chron.* 22. 8. *The Word of God came unto me*, (to wit, *David*) *Thou haſt ſhed bloud aboundantly, &c. Thou ſhalt not build an Houſe unto my Name, &c.* (Bloud, is as ill a Reformer, as a Builder in Religion) *But behold a Son ſhall be borne unto thee; he ſhall be a man of reſt; he ſhall build an Houſe for my Name; and he ſhall be my Son, and I will be his Father: and I will eſtabliſh the Throne of his Kingdome over Iſrael for ever:* which certainly remaines at this day. And not onely this, but the perpetuity of the *Prieſthood*; and *Temple*; with the Cathedrals, or *Prieſts Courts*, in the compaſſe thereof; was ſworne to, in the ſame Oath of GOD.

19. But *Acts* 7. 46. where *David found favour in the ſight of God: and yet* it was *Solomon who built him an Houſe:* there is an *Howbeit:* to wit, *That the moſt High dwelleth not in Temples made with hands*; as ſaith the Prophet. *Jer.* 66. 1. *Heaven is my Throne, and Earth is my Footſtoole. What Houſe will you build me? Or what is the place of my reſt? Hath not mine hand made all theſe things?* Which words, the gainſayers of theſe dayes (whoſe I hope unwitting endeavours, are but to make *God* forſworn) catch at, without conſidering them in themſelves; or comparing them with other Texts; concerning *Gods expectation, and longing for a Temple*, (*Habitations* indeed) His *Contentation* and *Delight* therein: His *Inhabitancy* and *Propriety*, in theſe places of his *Reſt*, from men of reſt expected; if they would have their owne confirmed.

20. In themſelves, the words concerning his Throne in Heaven, can but import, that when man hath done all that he can, *God* hath of his owne making a more magnificent *Temple* in Heaven, (in compariſon whereof, thoſe on Earth, are but as the *Footſtoole* of his *Throne* there) which indeed can no more *Terminatively* (though more *Glorioufly*) containe his *Immenſity*, then the leaſt on Earth. And that nothing made, is truly fit for, or worthy of the *Creator*: which ſhould rather excite them (as the Bleſſings of *God* encreaſe) to be more and more Munificent, in making his Earthly *Habitations*; to approach as neer as may be in *Glory* unto his *Heavenly* Seat.

21. The Pattern of which *Temple* (as unto *Moſes* for the Tranſitory *Tabernacle*) was (as the *Icon*, or *Image* of that Heaven) from Heaven in repreſented unto *David* by the *Spirit of God*, 1 *Chron.* 28. 12. to be built by *Solomon* the younger Son of *David*, the Type as of *Chriſtian Kings* in generall; ſo more particularly of *Conſtantine the Great*, who forthwith upon the finall diſſolution of this *Temple* built by the former *Solomon*, decreed [*Habitatious*] to be built

built throughout his Empire (which was then accounted the World) *to the mighty God of Jacob*; who was the younger ſon of *Iſhak*; who was the younger ſon of *Abraham*; into the *Primogeniture* of whoſe Covenant, the younger People of the *Gentiles*, and their *Kings* were Adopted, according to the Promiſe of *God*. Though during the nonage of Chriſtianity, *God* was content (as under *Moſes* and the *Judges*, to dwell under *Curtaines*; ſo) to inhabite in the *Tops* of mens Houſes, untill he ſent a compleat *Monarch* (anſwerable unto *Solomon* amongſt *Chriſtians*.

22. And yet our *Saviour* was ſo zealous for the Type, that onely in the cauſe thereof (throughout his whole life) the *Lamb of God* fell to blowes; aſſerting that, that which was indeed his *Fathers Houſe, was the Houſe of Prayer* (not naming any thing elſe) *unto all Nations*. Whereas that which he ſeemed to fight for, might not be entred by any, but thoſe of the *Circumciſion*. And Saint *Paul*, 1 *Cor*. 3. made (for Chriſtians) the *Temple of God, the principall Analogatum* of Holineſſe; a modell to teach all thoſe who expected the Inhabitancy of *God* in the more minute *Temples* of their Bodies; in ſemblable Holineſſe to preſerve their Sanctity: affirming that *God would deſtroy him, that but defiled his Temple*. But Saint *Pauls holy Materiall Temple*, if the *Father* hindred by his Wars, may not build; the *Son* ſhall.

23. But to proceed; whoſe the Throne is, his is the Power: and if the Power thereof be GODS, certainly it is Supreme on Earth, and Irreſiſtible; and that *King Solomons* (I ſuppoſe it ſoſet downe, to expreſſe GODS more valuable intereſt in the Chriſtian Throne then any other) was the *Throne of God*, is ſhewed in the fore-cited words of 1 *Chro*. 28. 5. *He hath choſen Solomon to ſit upon the Throne of his Kingdome*; *(per Eminentiam)* yea, the *Kingdome of Jehovah*, for the more Religions ſake, amongſt all who are of the Iſrael of GOD. If this be not enough, it ſhall be juſtified for them all, according to the *Axiome* in *Logick*; *Quicquid competit alicui, quà tali, competit omni tali*: That which appertaineth to any, as ſuch; appertaineth to every one, that is ſuch. The place is, 1 *Chro*. 29. 23. *Then Solomon* (the Type of *Chriſtian Kings*) *ſate upon the Throne of* [*Jehovah*] (by all that pretended to Religion, to be acknowledged) [*as King*] *in ſtead of David his Father*, (the Type of *Chriſt*, as he was the *medium Participationis* of both the Covenants, Legall and Evangelicall) *and proſpered*; *and all Iſrael* (the commonalty) *obeyed him*; *and all the Princes, and mighty men*, (the Houſe of Peers, and the Commiſſioners of Array) *and all the Sons likewiſe of King David* (the Princes of the Bloud) *ſubmitted themſelves unto Solomon the King*: as the exemplary Patterne for all Typified *Chriſtians*. Anſwerable hereunto was that of the *Queene* of *Sbebah*, (who ſhall riſe in Judgement with this generation.) 2 *Chron*. 9. 8. *Bleſſed be* [*Jehovah Elohecha, the Lord thy God*] (thine Elohim or King, as thou art others) *who delighteth in thee, to ſet thee* [*on his Throne*] (not thy Father *Davids*) *to be King* [*for the Lord thy God*] (not for thy ſelfe, or for the People.)

24. So that manifeſt it is, that the *Kings Throne* upon Earth (eſpecially amongſt Chriſtians) is to be reputed GODS earthly *Throne*; out of which he is never, while the *King* is there: and the *King* is never out, while GOD is there. And this is the reaſon, why (out of the *Religion* thereof) we uncover our heads, and make our obeyſance towards the *Kings* Throne, or chaire of State; even when we are as ſure, as our eyes can make us, that our earthly *King* is not therein. Anſwerable hereunto, is the Homage which we perform towards the viſible *Monument* of his Preſence, in the *Materiall Temple*; where we are ſure that he alwayes dwelleth, and never can be from home. Of which hereafter, when I come to unfold the meaning of *worſhipping towards his Footſtoole.*

25. Laſtly, it being made apparent (for *Chriſtian Princes*) that the Throne of the Divine Power is the *Kings*; and that the Power of the Earthly Throne is GODS; little will need to be ſaid concerning that Prerogative, which belongeth unto the *Kings King*; in the hand of him that adminiſtreth it, for GOD and not for Man. *That, that Power muſt be unlimited by Man, which is not bounded by any Poſitive Law of God. That, that which is Divine, and by God uncenſured, cannot come within the reach of man to cenſure.* Accordingly did *Solomon* in the higheſt of all our controverted Points, by his ſole *Regall* Power, in putting to death the greateſt in his Dominions, *Adoniah* his eldeſt brother; *Joab*, whom his Father feared. And in Eccleſiaſticals; his depoſing of the *High-prieſt Abiathar*, before he might build the Lords Houſe; for the Ends above ſpecified: as, 1 *Sam.* 2. 35. concerning this ſon of *Eli*. *I will raiſe me up a faithfull Prieſt*, (to wit, as hath been ſhewed) [*Zadok* in ſtead of *Abiathar*] *and I will build him a firme Houſe*, (in ſtead of the infirme Legall Prieſthood) *and he* (in his Succeſſors) *ſhall walke before mine Anointed for ever.* (Thoſe Typified under *Zadok*, before thoſe Typified under *Solomon*) and he the Type of the one, ſhall walke before him who is the Type of the other; to wit, *Zadok* before *Solomon*. Which was accordingly performed; but *Abiathar*, though adjudged by *Solomon* for a ſon of death, yet had his life ſpared: *For that he had born the Arke of God*; and in honour of his place dyed in full poſſeſſion of his *Temporalties*, though he was indeed a Traitor. Onely the *Patrimony* of the Prieſts, being not Eſcheatable to the King; for that it is the *Peculiarity* of the *Kings King*.

I acknowledge it a miſtake in the Impreſſion of 1631. *I will build* [*Me*] *a ſure Houſe*. But were it added to the Tranſlation by way of Paraphraſe, [*I will build Me*] (to, or) for him, (*viz.* to officiate in) *a ſure Houſe*; I conceive it would more fully render the Latitude of the words in the Originall, both Text and Context. For it is evident, that (in that *Propheſie*) was foreſhewed; the diſſolution of the *Tabernacle* erected by *Moſes*, and the Succeſſion both of firme Prieſthood and Temple, under an eſtabliſhed anointed Monarch: which was performed in the perſons of *Solomon* and *Zadok*, the two

*Sonnes*

*Sonnes of Oyle*, who were the Types of the *Christian Kings* and *Priests*.

It is in the Margin of our last Translation, Ver. 32. (and that according to the Originall) in stead of these words, [*Thou shalt see an Enemy in mine Habitation,*] *Thou shall see the affliction of the Tabernacle.* And it is answerable hereunto, Ver. 35. *I will raise me up a firme or established Priest*, (which we render *Faithfull*) for the word is *Neeman*, which so signifieth. And then *I will build* (under the same word *Neeman*) *a firme* (or established) *House to him: and he shall walke before mine Anointed for ever.* This was fulfilled in the Type (as hath been said) by the Lords Anointed *Solomon*; the Lords Builder of the *Lords firme House*, succeeding unto the ambulatory *Tabernacle*. And this was (in the Type) to fulfill this *Prophesie*; as 1 *King.* 2. 27. *So Solomon thrust out Abiathar from being Priest unto the Lord, that he might fulfill the Word of the Lord, which he spake concerning the house of Eli in Shiloh.*

For the *Perpetuity* and *Perpetuity* of this *Kingship*, *Priesthood*, and *Temple*, GOD swore; but it hath failed in them to whom he swore: therefore (as hath been proved) it was sworne to the Type, to be accomplished in the Typified *Kingship*, *Priesthood*, and *Temple*.

*Whereupon my ninth Quere is.*

*Since God hath particularly exemplified in* Solomon, *that which He swore unto* David, *concerning the Divine Right of Christ, to be irreversibly administred by Christian Kings, under the Covenant of the Gospel, for ever.*

*How the People (all or any of them) may put in for a share, of that which God hath given away to others? Whom He hath set in his owne earthly Throne, over them.*

*My first Argument is from the Analogy of the Counsell of God, in his preferring the younger before the elder in severall Particulars, with reference to* Solomon *the Type of the Kings of Gentiles, for the finding out the just reason thereof.*

*Whereseever the Prerogative of God is used to over-rule the Universall Law of Nature, there it is ever to be presumed, that it is so done for some important cause: And where the reason is not apparently in any particular set forth, recourse is to be had unto the like case; and what is manifestly therein expressed, is to be admitted for the just reason of that in Question.*

*But in the case of* Solomons *preferment unto the Birth-right: God used his Prerogative to over-rule his Universall Law of Nature.*

*Therefore, in the case of* Solomons *preferment unto the Birth-right: It is to be presumed, that it was so done for some important cause; and the reason being doubted of, therefore, recourse is to be had to the like case.* (Such is that of *Abrahams* and *Isaks* Children; and in both the particulars, the one reason is assigned, that it was done for a Type, to expresse the preferment of the younger People of the Gentiles, advanced above the elder of the Jewes, into the just Patrimony of their Fathers, according to the Covenant of GOD.) *Therefore, that which is manifestly expressed in*

*in the like caſe; is to be admitted for the juſt reaſon of that in Queſtion.* (And that is evidently, that *Solomon* a *King*, being advanced above his elder brother, into the juſt Patrimony of his Father; this was done in a Type, to expreſſe the preferment of the *Kings* of the *Gentiles*, above Gods firſt-born Succeſſion of *Jewiſh Princes.*)

*Secondly, that* Solomon *was the expreſſe Type of Chriſtian Kings.*

*Thoſe things which onely can fill up the whole Latitude of any Promiſe from God, or Propheticall Prediction of God, and juſtifie the Truth of God in the ſaid Promiſes, or Propheſies: Are to be accounted the chiefe and ultimate Object of every ſuch Promiſe or Propheſie; and the Precedent, but Types of thoſe which ſucceed and exceed them, in the fulfilling of that which they come ſhort of.*

*But in the Promiſe of God, for the perpetuity of* Solomons *Kingdome; and the Propheticall Prediction of* Pſalm 72. *the Interpretation of them, for the Perpetuity, Power, and Glory of the Earthly Kingdome of Chriſt, in the Chriſtian Kings of the Gentiles, and of Chriſtian Kings in Chriſt: Are the things Expoſitory, which onely can fill up the whole Latitude of the Promiſe of God;* (viz. *for the perpetuity of* Solomons *Kingdome in the Typified*) *and the Propheticall Prediction of God in that* Pſalm, *(which evidently was more then was performed to him in Perſon,) and are thoſe which onely can juſtifie the Truth of God in the ſaid Propheſie.*

*Therefore, in the Promiſe of God, for the perpetuity of* Solomons *Kingdome, and the Propheticall Prediction of* Pſalm 72. *the Interpretation of them for the Perpetuity, Power, and Glory, of the Earthly Kingdome of Chriſt, in the Chriſtian Kings of the Gentiles, and of the Chriſtian Kings in Chriſt: Are to be accounted the chiefe and ultimate Object of the ſaid Promiſe and Propheſie; and the Precedent,* (to wit, *Solomon*) *was but a Type of theſe, which ſucceed and exceed him in the fulfilling of that which he came ſhort of.*

*Thirdly, concerning that which through* Solomon *the Type was conveighed to Typified Chriſtian Kings.*

*Whoſoever by the appointment of God, in the ſworne Covenant of God, ſit in the Throne of Jehovah, for (or in the ſtead of) Jehovah Elohim; [as King] for Jehovah Elohim: To his Power, (which is the Power of God; and therefore, Divine, Supreme, Irreſiſtible, and Above, and Againſt which, there can be no Power on Earth.) All the Communalty (that are in the Covenant of the Iſrael of God) all the Lords of the Land; all the Princes of the Bloud; doe ſo owe their Allegiance, that no Power in any, or all of them; or any other from without it; may ſet Bounds unto it; may be accounted to it, Superior or Equall; may reſiſt it in what it doth; or ſet up, or aſſiſt any other on Earth to Reſiſt it; much leſſe to uſurp, or leſſen, or deſtroy it.*

*But all Chriſtian Kings, with* Solomon *as King; and in him as their Type: Did and doe (by the appointment of God, in the ſworne Covenant of God) ſit in the Throne of Jehovah Elohim, as Kings; for (or in ſtead of) Jehovah Elohim.*

*There-*

*Therefore, to the Power of all Christian King, (which is the Power of God, and therefore Divine, Supreme, and Irresistible; above and against which, there can be no Power on Earth) all the Commonalty (that are in the Covenant of the Israel of God) all the Lords of the Land; all the Princes of the Bloud; doe so owe their Allegiance, that no Power in any or all of them; or any other from without it, may set Bounds unto it; or may by them be accounted Superior or Equall to it; may Resist it in what it doth; or set up, or assist any other on earth to Resist it; much lesse destroy, usurp, or lessen it.*

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## Chap. X.

### The Contents.

*Kings are Gods chiefe Debters for the sinnes of the People; not the High Court, or High-priest. The King to command others, what he may not execute himselfe. Kings the Protectors of Religion; and Religion of them. The celebrated Precedents of good Jewish Kings, the best Commentary upon the Precepts of God for Kingship. This was accounted Argument enough, while we had to doe but with the Faction of* Rome. *Reverence to the incomparable Works of Bishop* Andrewes, *restraines the needlesse pressing of this invincible Argument. His irrefragable Exemplification of* Jehoshaphat's *severalizing the matters of Ecclesiasticall and Politicall Cognizance: And his constitution of the High Priest, his chiefe Commissioner in Ecclesiasticals.*

1. THat which needeth not to be, shall be short; it being sufficiently proved, that the Power of the *King*, is the *(Irresistible Supreme)* earthly Power of God. Which Power, Religion is so farre from lessening, that it addes both Honour and strength thereunto: and is the strongest of Obligations to re-enforce that, which the iniquity of the times makes it to impeach.

2. Now for as much as throughout the *Sacred Story*, God ever reckons

unto the *Kings* the ſinnes of the Times; and never unto the *Sanhedrin*, the higheſt of all Courts, eſtabliſhed (as hath been ſhewed) from the firſt beginning of any ſuch, with Power derived from the *Prince*; and that meerly for the eaſe of the *Princes* burden: no, nor yet unto the *High-prieſt*; the viſible Head of a diſtinct Subordinate Power, (anſwerable unto the Maternal) without which helper (meet for him) the *Chriſtian King* cannot be well alone: and whoſe Office is, to traine up the Children (begotten in Politicall Nature, in his *Image*) by Religious nurture, for the making them morigerouſly conformable unto their Fathers *Likeneſſe*: whom the Husband is to command, though not to repudiate; to enjoyne that ſhe doe that, which he is enjoyned not to doe himſelfe; witneſſe the Exauctorating of *King Saul* by God, and the Leproſie of *Uzziah*, 2 *Chron.* 26. 21.

3. Neither of theſe (to wit, the *High Court*, or *High-Prieſt*) were ever blamed by God for their *Non-reſiſtance*, or not ſtirring up the People to make Reſiſtance: nor yet the People, for ſitting ſtill, and ſuffering the *King* uncontrollably to run his wicked race into *Superſtition* and *Idolatry*; ſo far forth, that the change of the *Kings* mind, was ſtill the cauſe of the change of the Peoples Religion; and the Peoples ſinne herein (throughout the whole *Sacred Story*) was ever laid upon the *King*. Which is an invincible *Demonſtration* from the *Effect*, that the *King* was the onely He, entruſted by *God* with his Earthly Power, for the reſtraining of ſuch wickedneſſes; and for the Protector of Religion; the greateſt and juſteſt Adverſary of theſe, as well as of Reſiſtance, againſt the onely Supreme Ordinary Power, by God ſet up to pull downe them; and to ſet up, and protect Religion.

4. This Argument in the hands of our Worthies, was ever accounted impregnable, while we had to doe but with the oppoſing *Roman Party*; in the more colourable *Non-Supremacy* of the *King* in *Eccleſiaſticalls*. The other part, (to wit, in *Temporals*) being never denyed by men accounted ſerious, till now. But this being proved, will alſo carry the other along with it: for feare of failing, both are already done by the Precepts of *God*. And that the Covenant of *God* between Him and *Chriſtian Princes* was one and the ſame; in, and with the Contract, plighted with the former People and the *Kings* thereof. So that the Preſidents of good *Kings*, recorded in the *Booke of God*; are for us (for whom certainly they were written) Declarations, given us from God, of what was meant in his compact, between him and Kings amongſt us.

5. And certainly I ſhall never meet with any, who will affirme and appear in it, when he hath ſo done; that we challenge more for *Chriſtian Kings* (who had the better part of the Charter) then what (in matter of Fact) was apparently exerciſed (either *in Individuo*, or *in Specie*) by the commended *Kings* of that Nation: which is ſo diſcernable by all men, that I will ſpare my Proofs till I ſee ſome need of them.

6. Eſpe-

6. Eſpecially, ſince (in the maine concludent Part) the worke is already done (ſo that herein there is no need of any thing to be further added) by one (now aſleep in the Lord, and in the land of the Living; not alive amongſt the Dead, to behold with heart-beheading ſorrowes, the ſhame and deaths of the preſent age,) The moſt Reverend, and Incomparably Learned, and Prudent Head, which the latter times have brought forth; that hath gone to peace, *Integro Funere*; the late *Biſhop of Wincheſter*, in his *Tortura Torti:* A Booke, as moſt worthy of the Publike view; ſo no leſſe with Scholler-like inſight (might it finde admittance) made ready for it in our Engliſh Tongue.

7. But I deſire not to urge other mens Arguments; and dare not (out of Reverence, which alſo will reſtraine mine hands in the next Chapter) doe injury unto his by my weakneſſe: I ſhall only produce an obſervation of his, 2 *Chron.* 19. upon which *Kings* ought to looke, as upon a direction ſent from GOD to them alone, and all others to let it alone in their hands. It is the pious Act of *Jehoſhaphat*, Ver. 5. conſtituting *Judges who* (though amongſt men) *were not to judge for man, but for Jehovah:* thoſe Judgements being the Lords, and not the Peoples. So alſo Ver. 8. his appointing of the ſons of *Levi* for the diſpatch of all differences in Points of Religion; *Between bloud and bloud,* (as *Deut.* 17. 8.) *between Law and Commandement, Statutes and Judgements.* And in Ver. 11. his diſtinguiſhing of their charges, and ſetting *Amariah the High-prieſt over all, in all matters concerning the Lord; and Zebadiah the Ruler of the Houſe of Judah, for all the Kings matters.* There being in *Eccleſiaſticals*, ſome things, wherein all mankind beſides have not ſo much to doe as the *King* alone: and others, wherein the *King* hath nothing at all to doe, but onely to ſee them done: as ſhall be juſtified in the ſecond Book, when I come to ſpeake of the ſin of *Jeroboam*, in the handling the Power of *Gods Likeneſſe.*

## CHAP. XI.

### The Contents.

*No new Light after the New Teſtament. What was both before and under the Law, dyed not with the Law, but was confirmed by the Goſpell. Evangelicall Rules and Examples in this particular, followed by Primitive Doctrine and Practice, abundantly juſtified by others. The Divine Power of Kings, Saint* John 10. 34. *not ſequeſtrable away (by diſtinction) from their Perſons, but to the prejudice of the Deity of Chriſt. The Text of* Pſalme 82. 6. [I my ſelfe have ſaid, You, your ſelves are Gods, and all of you the ſons of Gnelion] *further cleered. Our Saviours owne Argument from that Text. Further manifeſtations amply performed elſewhere, not needed here. Chriſts owne Aſſertion, that Tributes and Cuſtomes were payed unto God in Cæſar. Neither Livelihood nor Life it ſelfe, can countenance Self-preſervation by Reſiſtance of lawfull Princes, in thoſe who aſſume the name of Chriſtians; if the Doctrine and Example of Chriſt, be onely that which can denominate Chriſtians.*

1. AND now having given a briefe Map of the Longitude and Latitude of ſuch places of *Scripture* (in this Point) as my weak obſervation was able to deſcribe, and this ſmall modell would permit. In which deſcription, I have (as occaſion required) ſtill had recourſe unto the *New Teſtament*; the laſt of *Lights* that unaccurſed man may expect. *Chriſt Jeſus* being *the true light who lighteth every one that cometh into the world*; either this preſent, or that to come: and in the *golden Candleſticke*, or *holy Buſh* of the ſacred *Scriptures* ever burning, but never conſuming either himſelfe or it. Who himſelfe came downe from Heaven, unto the laſt alive of his bleſſed *Secretaries* (his beloved Saint *John*) and ſet his concluſory Seale unto the laſt written Book of all the 27. of his laſt *Teſtament*. And in the laſt clauſe thereof, affixed his Com-

Commination, *accurſing all thoſe, who adde* (new Lights) *to, or take* (the true Light) *from*, the therein ſealed *Canon*.

2. I ſhall not ſpend time in doing what is done. Theſe being undeniable *Principles, That whatſoever* (with the approbation of GOD) *hath been continued from the beginning of the world, and hath remained ever in, and under the Law, dyed not with the Law, but is of the perpetuall Law of Nature.* Secondly, That *Chriſt* came not to diſſolve any part of the Law of *Nature*; neither doth it need any particular ratification in the *Goſpel*: though *ex Abundanti*, this great Point is impregnably fortified in that unalterable *Covenant*.

3. But in this particular, there is no need, were there no more written, then that moſt incomparable forementioned Tract, *againſt Reſiſtance of the lawfull Magiſtrate under colour of Religion, with the Appendents thereof.* Unto which, ſome have (now) for a long time been indebted, for ought that I could heare; I being a man, who (for theſe late years) have ſtill lived in the greateſt throng of the Diſturbances of this world; and in the greateſt ſolitude of Bookes; as having ever been out of their acquaintance, or rode: ——*Quando fiet* (*Avite*) *Liber?*

4. In the *New Teſtament* invincible it is, and cleerly deduced thence, That *Monarchicall* Power is immortall, as being the Power of GOD; and that in oppoſition to any other *Forme*. As alſo, that paid Obedience is perpetually from all due unto that *One*: both by the Injunction of the ever-living *Evangelicall Precepts of Chriſt* himſelfe, and his *Apoſtles*; and by the ratification of the dying, never dying Examples of *Chriſt* himſelfe, and of his *Apoſtles*.

5. Which was received for *Catholike* Doctrine in the purer Ages (which he hath proved) and hath continued in all times (which are worth a Livelihood, in any vindicative Record) by the Religious therein; who accordingly have embraced Death it ſelfe, rather then for quick ending Ends, They would make abatement in either thoſe *Rules* or *Examples*, by their Reſiſtance of that Power: which Doctrine had its inſtauration when the *Roman Monarchy*, was both *Pagan*, and by force newly erected: while the Senate was ready upon every overture, to pull down the *Monarchy*. Yet then, neither they nor we have ever found any *Appeale* to have been made from any Injuſtice or Perſecution, to either the *Senate* or the *People*; nor yet their names ſo much as comparatively thought worth the mention: but ſuffering under the Tyrant, ——*Cui colſior ira, neſasque Juſtius*: being made the Glory of the *Goſpel-Doctrine*.

6. But leſt I ſhould ſeem to talke of Precedents, and forget *Didactically* to bring one Proofe of mine owne; I ſhall juſtifie all that hath been concluded, with the recapitulation of a few words from the mouth of *Chriſt* himſelf; *John* 10. 34, 35. *I have ſaid, you are Gods; and the Scripture cannot be evaded*, or plaid faſt and looſe with at any time; or diſſolved while there is time, οὐ δύναται λυθῆναι ποτε. And this is the *Principle* whereby *our Saviour* proveth

veth his *Divinity*: to wit, the knowne Divinity of thoſe which have *Regall* Power: not as vainly now ſequeſtred by diſtinction from their Perſons; which if it were admitted, would deſtroy the *Univerſality* of *our Saviours Medium*: take away the ſtrength thereof, whereby he proved his own Perſonall *Deity*: and make the beſt *Logicians* that ever were (*Chriſt* and his *Apoſtles*) inferior in that Art, to this after-birth newly enlightned into the world: who might better have diſtinguiſhed for their lives, againſt the Pagan perſons of *Tiberius* and *Nero*; but either knew not, or abhorred this knack. The leaſt of all that hath been ſaid in the cauſe, deſerving an Anſwer.

אני אמרתי אלהים אתם

7. Which upon the ſearch of the Record will further appeare; it is (as hath been ſhewed) *Pſal.* 82. 6. *Ani Amarti, Elohim Atem: Ipſe dixi, Dii vos. I my ſelfe have ſaid it* (in mine owne Perſon) *you are Gods* (in your Perſons, or) *your ſelves.* Firſt, I my ſelfe [*Ani*] excluſively of all others, (for none but he himſelfe could create man, or any thing elſe; much leſſe, onely by ſaying the word) and it is not barely expreſſed thus by the forming of the Verb, but by particular *Article: I my ſelfe.* So is the other by *Article* alſo, [*Atem,*] *vos ipſi, you your ſelves,* excluſively of all others, (thoſe who tell you, you are ſeduced by evill Counſell, and unfit to governe) are (in reſpect of them) *Elohim,* as in your Perſons.

8. And this was done (as hath been ſhewed) by the operative Word, which effected every thing that was made; and that ſo ſoone as it was uttered. And againe [*Amarti*] *I have ſaid it,* from the firſt *Article* of time that was; ſo that there was no time wherein this was not true of this his ſpeech; who operateth not in time, but in himſelfe, who was before all time. And in the inſtant, formally effected that, *in actu Signato,* which *in actu exercito* is daily produced. When he ſaid in himſelfe, *Let us make Man in our own Image, after our Likeneſſe, and let them have Dominion:* the juſt Right of *Elohim.*

9. Both theſe, the *Articles,* and the Power of this word [*Amarti,*] *our Saviour* tooke care to expreſſe in the Greek, *John* 10. The accuſation of the Jewes was Ver. 33. ὅτι σὺ ἄνθρωπος ὢν, ποιεῖς [σεαυτὸν] Θεόν. *That thou being a man makeſt* (not barely thee, but) *thy ſelfe* (in thy Perſon to be) GOD. He returneth upon them, that *Divinity* is annexed (not ſolely to the *Office,* but alſo) to the *Perſons* of thoſe, to whom this *Effective* Word of GOD was imparted: therefore, certainly he was ſuch in his Perſon really, who *was the Word that made them* ſo truly in their Perſons; and ſo, that this Act cannot be abſtracted or diſtinguiſhed away by *Sophiſtry,* from their very Perſons. For his words (upon which he inferreth, that no robuſtuous ignorance or ſtrength, can *looſe this Scripture* from them) are εἰ ἐκείνους εἶπε θεοὺς πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο: *If he calleth them Gods, to whom the* (making) *Word of God was* [*made;*] for this is the Engliſh of the word: and not (barely) came, as a ſtranger to a ſtranger; but as unto the *Prophets,* who were *made Prophets* by this kind of coming (to wit, *making*) of the *Word of God* to them. If this had not been

ſo

ſo, *our Saviour* had been but an ill *Logician*; to conclude the *Divinity* of his *Perſon* (which was the Accuſation and Queſtion) from a *Medium*, whoſe ſtrength had been extinct by the *Triſte* of this *Diſtinction*: for if *Divinity* were not annexed to their Perſons, he proves nothing for his owne thereby. And therefore he takes care for this in the very firſt words of his Anſwer; *εἰ ἐκείνους*, which ſignifies *illos ipſos*; *them in their very ſelves or Perſons.* So that plaine it is, that abſtracting (to ſeparation) of *Divinity* from the *Perſons* of *Kings* (barely) to their *Office*, takes away this Proofe of our *Saviours God-head.*

10. So wretched is the proud poverty of thoſe, who without the treaſures of the *Gold* and *Silver* of the *Hebrew* and *Greeke* Texts, will thinke themſelves rich: and with the tumult and noyſe of an *Aſſembly*, of a little *Logick* (worſe then none) and the *Latine* and *Copper* of *Scripture Tranſlation*, will make themſelves bold againſt GOD and his *Chriſts*. And ſo much need have men to pray for, and pay for a learned Clergy, of the *Inſtitution of God* himſelfe; unto whom he hath promiſed his *Spirit of Interpretation*, according to his Covenant made with his peculiar Tribe, for the duration of the *Sun* and *Moon*. Which he recounteth by this laſt of the *Legall Prophets*, (to ſhew, that the perpetuity of the Covenant of Knowledge, was not annexed (but temporarily) to the Perſons of the *Prieſts* of the *Law*, but of the *Goſpel*) who foretold the preferring of the laſt, into the Patrimony of the firſt; *Mal.* 2. and 3. Chap.

11. Now, leſt any ſhould be further beguiled into a beliefe, that any others are inveſted with this Name and Power of *Elohim* beſides the *King*, and againſt him; I ſhall goe a little further in the unfolding of our Saviours preſent Text. For the next words [*Ubne Gnelion Chulchem,*] *And every of you your ſelves* (or Perſons) *are Sons of the moſt High.* They have been expounped already; and the Supremacy of the *King* acknowledged by S. *Peter* and S. *Paul*) hath been proved from them, as the irreſiſtibility from *Elohim*. The next words are (notwithſtanding theſe Titles) *You ſhall dye like men, &c.* which words, are indeed an excluſion of all thoſe from the Name and Power of *Elohim* and *Ghnelion*, who are not *Kings*. You *Kings* are not ſo *Elohim*, but that you ſhall dye like (whom? Invincibly it muſt be) thoſe who are not *Elohim*: from whoſe commune condition (in this particular) this ſhall not exempt you. Who thoſe are, who are not *Elohim*: firſt, the *Democraticall aggregate body of the People*; the words are, *Achen Che-Adam Temuthun: (Achen) Truly and indeed (Temuthun) you* (all before ſpecified by your names of *Elohim* and *Ghnelion*) *ſhall dye. (Che-Adam)* not onely like *ſingle men* in the Individualls; but *mankind*, in the whole *Aggregate* thereof included in *Adam*: from whom, none can be exempted; in whom, all, and every one were included. So that cleerly from hence, the People, yea, in their whole Aggregate capacity, are excluded from the Name and Power of *Elohim.*

ובני עליון כלכם

אכן כאדם תמותון

12. Secondly,

12. Secondly, the *Aristocraticall Senate*, is apparently (in the next words) shut out also: *And you shall dye* (notwithstanding that you are *Elohim*, like one of those who are not so; to wit) *like one* (*Hasarim*) *of the Princes.* השרים Those who are no otherwise *Elohim*, then as (in the first Verse) they are taken into the *Kerev* or closet of him that is (though mortall, yet otherwise) *Elohim* indeed. So that undeniably by this Text is justified, (that which before was proved) that no man whatsoever is invested with the *Name* and *Power* of *Elohim*, but in relation to those whom *Ghnelion* hath constituted (in Subordination) under him; and not in relation to (and therefore not against) any whom God hath set over him.

13. Now all this *our Saviour* makes the *Medium à notiori*, (as a knowne *Principle*) to prove, that *Divinity* was not in him as in the former *Prophets*, to whom it came, as to its Inne, not as to its proper Habitation; there being many times when the Word of God came not to them. Therefore, he preferres this *Medium* from them (to wit *Kings*, by reason of the standing *Image* and *Commission* of *Elohim*, in, and to them) unto whose Persons (as his words import) *Divinity* was by a perpetuall Law annexed. If a *Prophet* (notwithstanding his miraculous, both Predictions and Actions) had said that he was *Elohim*, he had deserved to have been stoned. But of the *King*, it is an eternall and knowne truth.

14. The Argument I take to be this. Pardon *Lord Jesus* the weakness of the Urger.

*That which is perpetually* (*as founded upon an undissoluble ground*) *true of him, who is but the in the Image of Elohim: That is much more true of him, who is both the Image and Likenesse of Elohim, and no blasphemy*; (implyed Ver. 36. For he was both *Sanctified*, wherein the perfection of the *Likenesse* consisteth: and *Sent*, wherein the Power of the *Image* standeth.)

*But, that* (ἐκεῖνος, *ille ipse*) *hath Divinity annexed to his Person: Is perpetually* (*as founded upon an indissoluble ground, true of the King*) *who is but in the Image of Elohim.*

*Therefore, that* (ἐκεῖνος, *ille ipse*) *hath Divinity annexed unto his Person: Is much more true of him* (*to wit, Christ*) *who is both the Image and Likenesse of Elohim; and no blasphemy.*

15. Concerning the *Divine Unalterable Evangelicall Precept*, for obedience unto *Princes*, though tyrannous Persecuters; and *Non-resistance* of any who hold the place of God: as also what was the received Interpretation thereof in the *Primitive* times. And concerning the celsitude of Christianity, in the Doctrine of *Self-denyall*, and *taking up the Crosse*, (whereby it visibly triumpheth over the gayest of all Religions, which from the beginning have bewitched the world: as also the contrary Doctrine of the *Zealots*, and takers up of the Sword. The forementioned most Christian Tract, hath taken off my feeble hands. I shall gladly conclude with the *Example* of my *Lord*.

16. I

16. I ſhall not declame how ill it hath been followed; but pray that it may be better. Firſt, concerning his honourary acknowledgement of the Juſtice of the impoſition of *Taxes* and *Tributes*, (which hath beene made a ſhift to be made the incentive of our calamities) I forbear that which *our Saviour* declares to be of the *Jura Majeſtatis*, or Rights of Soveraigne Prerogative; and the conſequences thereof; to wit, the *Impreſſion of the Image of Cæſar upon the Publike Coine*. Which (*Mat.* 22. 21. he makes his *Medium* to prove *Tribute to be due to Cæſar*. I inſiſt onely upon the Illation, *Therefore render*, (of his,) not give (of yours) *the things that are Cæſars*: to wit, the *Tax* or *Tribute* which he requireth: and by ſo doing, you *render unto God the things that are Gods*; whoſe *Image Cæſar* beares, as the *Tribute* money beares *Cæſars*. And that this muſt be the drift of *our Saviour* in theſe words, it appeares; for that in the Queſtion, there was nothing of doubt moved concerning GOD: but as Saint *Paul*, *Rom.* 13. 6. *For this cauſe pay you Tribute; for they are (Gods Miniſters) attending continually upon this very thing*. So *our Saviour* anſwereth here, that *Cæſar* requires it not in his owne, but in the Right of GOD.

17. That all the Right which *Cæſar* hath unto it, he hath from GOD; and that he hath GODS *Right*; *our Saviour* (in his owne caſe, and when he had not wherewith to pay it) expreſſeth, *Mat.* 17. 25. *Of whom doe the Kings of the earth take Tribute? Of their owne Children? or of Strangers?* Saint *Peter* (unto whom the Queſtion was put) anſwereth, *of Strangers*. *Jeſus* replyeth, *Then are the Children free*. Concluding from thence his owne exemption, as being the Son of Him, in whoſe Right the *Cuſtome* and *Tribute* were due. For it is evident, that *Chriſt* was none of thoſe τῶν υἱῶν αὐτῶν, *None of Tiberius Cæſar his own Sons*: but he was His, to whom by *Cæſar*, the Tribute was due debt; and who did receive it in *Cæſar*. Otherwiſe, the words of him who is the *Wiſdome of God*, had been devoid of ordinary Reaſon; whoſe Plea was moſt ſtrong, if he who is the *Wiſdome of God*, knew how to argue for his immunity from the ſame.

18. But in the next Verſe; Though *Cæſar* have no Right to it from (*Us*) *yet leſt They* (who are his Officers) *be angry, go a fiſhing and pay it*: which courſe I am ſure is Chriſtian, and would not miſ-become any times. Where it may be obſerved, that they who are inveſted with Power that is *Divine*; have a little more Priviledge then the ſons of *Adam* in commune. For it is, leſt they ſhould be angry with (*Us*,) and give it for (*Thee* and *Me*;) but *Capiet qui capere poteſt*.

19. Concerning the demeanour of *Chriſt*, ſubmitting himſelfe unto the death; it is that which we all pretend to looke for benefit by: and therefore ſhould all conſider: when He who was the *Founder of Chriſtianity*, was to gather to himſelfe all the *Kingdomes of the Earth into one Family*; while *Herod*, *Pontius Pilate*, and the *People of the Jewes* were gathered together againſt

Him, as *Psal.* 2. though he wanted not Power to make Resistance; *Perdidit Vitam, ne perderet Obedientiam:* He quitted his Life to preserve his Obedience. To doe thus, rather then to Resist the Power of an *Heathen Prince*; which he acknowledged (though the Deputy unjustly used his Authority) to be from Heaven, I am sure is Christian; from the Example of *Christ*, walking according to his owne *Rules*.

20. And Saint *Peter* saith, 1 Pet. 2. 21. *This was to leave us* ὑπογραμμον, *an Example* for Christian Imitation: this I am sure is recorded for *Christian Doctrine* to remaine for ever. To doe thus, by good *Logick* and true *Paronymy*, from *Christ*, I can *denominate Christian*. But they have the luck of it (if they may escape *Scot-free*) who can *conjugate* such *Oppositions*; and make that *Christian*, to doe contrary to the *Doctrine and Example of Christ*. And that as matter of *Religion* for *Conscience sake*, contrary to both; both of *Christ* and his *Apostles*. And further yet to erect this, as the chiefe *Ensigne* and note of *Christianity*; and to teach and enjoyne men to spend their blouds in this Cause, to establish a contrary Foundation; and to enjoyne an opposite *Covenant*. For my part, as yet I know no *new Christ*, nor no *new Gospel* to learne the contrary from, and therefore *Contentus hoc Catone*: I will (as I am bidden) walke on this way. For it is an *Article* of my *Creed*, that he who trode it, *Ascended into Heaven*: animated by him who went before me.

——*Adsum Cæsar ubique tuus (Liceat modo) nunc quoque miles.*

*Whereupon my Tenth Quære is.*

*Since all Christian Kings (more singularly then other Princes) have the Divine Power of Elohim and Messiah annexed to their Persons, and not barely to their Offices. And since our Saviour made this Annexation, (viz. to their Persons) His Argument* à Notiori, *to refute the imputation of Blasphemy, for his affirming the Divinity of his owne Person. And since, by the Gospel Doctrine and Practice, Obedience even unto Monarchicall Tyrants; in Self-denyall; and taking up of the Crosse, is set forth as the differentiall note of Christians: And Rebellion (with the Sword, or otherwise) is declared damnable. And paying and yeelding Tribute, Life, and Livelihood it selfe; is that which onely (from both Precept and Example) can denominate Christian.*

*By what Logick they can distinguish away their Blasphemy, and Paronymise themselves into the name of Christians? Who against Christs Gospel-Information, Precept and Practice, affirme the Power of Dominion to be in the People! And that we may oppose those, whom the Gospel-Doctrine teacheth us, rather to dye then Resist.*

*My first Argument is concerning the Argument of our Saviour, S.* John 10.

*Every Doctrine which dissolveth that indissoluble Principle, by which our Saviour Christ vindicated the affirmation of the Divinity of his Person, from the imputation of Blasphemy: Is blasphemous; and the Maintainers thereof had need to be sure of a new Christ.*

But

*But the Doctrine that asserteth, that the Regall Power of Kings is not Divine; or that it is distinguishable away from their Persons: Dissolveth that indissoluble Principle, by which our Saviour Christ vindicated the affirmation of the Divinity of his Person, against the imputation of Blasphemy.*

*Therefore, the Doctrine that asserteth, that the Regall Power of Kings is not Divine; or that it is distinguishable away from their Persons: Is blasphemous, and the Maintainers thereof had need to be sure of a new Christ.*

*Secondly, concerning the Text urged by our Saviour out of* Psal. 82.

*Every exception of common Similitude between two severall Predicates, which agree* in aliquo tertio: *Is a negation of Identity between the Proposed and the Likened, in the particulars Predicated.*

*But in the Proposition,* Psal 82. *You are Elohim, or you are all of you the Sons of Ghnelion; and these, you shall dye like Adam (or the community of mankind, whether singular or aggregate) and you shall fall like one of the Princes (or particular members of the Senate;) There is an exception of common Similitude, (viz. of death) between two severall Predicates; To wit, Elohim, and the Sons of Ghnelion (Kings in their Persons,) and between Kings and* Adam, *and between Kings and Peers.*

*Therefore, in the Propositions abovesaid, there is a negation of Identity between the Proposed and the Likened, in the particulars predicated. So that neither the whole People, nor the Peers or Magistrates (with relation to the King) are invested with the Name and Power of Elohim.*

*Thirdly, concerning the root of all evill, the first degree of Antichristianisme.*

*They who deny their whole Liveliboods to God when he requires them, and that contrary to Christs Information, Precept, and Practice: Cannot be Christs Disciples.*

*But they that deny their Impositions to Kings when they require them: Doe (at the least) deny their whole Liveliboods to God when he requires them; and that contrary to Christs Information, (viz. That God is he to whom in Kings they are due) contrary to Christs Precept, of rendring them to Kings; and contrary to the Practice of Christ, so paying them, that therewith he proved, that he paid them to God.*

*Therefore, they who deny their Impositions to Kings when they require them: Cannot be Christs Disciples.*

*Fourthly, concerning the denomination of Christians.*

*They who hazard their Liveliboods and Lives, contrary to the Information, Precept, and that Practice of Christ, which he left for all men in the like case, for an Example to imitate: Can by no Logick be denominated Christians, but that which is contrary to that glorious Name.*

*But they, who (when they have strength to doe it) doe Resist the Regall Power, and will not part with both Liveliboods and Lives, rather then make such Resistance: Doe hazard their Liveliboods and Lives, contrary to that Informa-*

*tion, Precept, and practice of Christ, which he left for all men (in the like case) for an Example to imitate.*

*Therefore, they who (when they have strength to doe it) do Resist the Regall Power, and will not part with Livelihoods and Lives, rather then make such Resistance: Can by no Logick be denominated Christians, but that which is contrary to that glorious Name.*

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## CHAP. XII.

### The Contents.

*The Authors Reason for not beginning with the End of Dominion. The Reason why God himselfe retroceded from the immediate exercise of his just Monarchy; that Man might not by his Justice be consumed. The Reason why Priesthood is not administred by the Angels. God (by thus doing) doth not onely accommodate our Persons, but dignifie our whole Nature. The Fundamental Axiomes (in this Tract) recollected. The unalterablenesse of Gods Ground, for the unalterablenesse of these Constitutions. This great vouchsafing of God, doth display unto us the Blemishes of our proud frailty, as doe our clothes, and the Written Word of God. Saint* Peters *cautions against wresting of Scriptures. What remaineth to be hereafter treated upon.*

1. I Have deduced that which will prove (alone) to be *Dominion* from the *sole Originall* thereof, unto the full establishment of it, in the unchangeable *Covenant* of the *Gospell*; unto which, whosoever addes a divers *new one*, is *ipso Facto* (as hath been shewed) excommunicated, *Gal.* 1. 8. though he be *an Angell from Heaven.* If I had not lived in an age, which denieth *Principles*; particularly this, *That all just Dominion (in Earth, as well as Heaven) is solely and Originally Gods:* I had been to blame (as an ill *Logician* and *Methodist*) for not beginning at the *End. Which* (as hath been said) *is the composure of Earth according to the Image and Likenesse of Heaven; for the just, orderly, and lasting*

*lasting preservation of its happinesse.* This shall be explained and justified in a particular short Commentary on the *Lords Prayer.*

2. *The Reason of Dominion thus established* (as hath been manifested) *is the preservation of mankind* (through the compassion of the Almighty) *from his very selfe.* This is apparent, *Exod.* 33. 3. *I will not go up in the midst of thee, for thou art a stiffe-necked People; lest I consume thee.* Neither will he quit his *Dominion,* but as in the precedent Verse, he will send an *Angel* to administer his Power, and a *Moses* with the evidence of his *Commission*; as in the Conclusion of the precedent Chapter. Both of which, are by the incomparablenesse of his most mercifull vouchsafings, interposed between Him and Us; to keep at a distance the *Immediatenesse* of our *Impiety* and his *Justice.* This manner of the exercising of his *Monarchy,* being mans security and shelter from God; whereby the Terrours of his Majesty visibly reigning over us, doe not (once for all) appall and confound us: with the Honour of whose Justice it could not otherwise stand, if he should not presently strike for every *Insolency* committed against his *Highnesse.*

3. For this cause hath he put his Temporary Scepter and Sword into the hands of a *Deputy* of our own Flesh and Bloud; who might more calmly exercise his Power. It is not mine; long agoe, *Themistus* published this Commentary upon this action. Διὰ τοῦτο βασιλείαν ἐξ οὐρανοῦ, κατέπεμψεν εἰς τὴν γῆν, ὅπως ἂν εἴη καταφυγὴ τῷ ἀνθρώπῳ, ἀπὸ τοῦ νόμου τοῦ ἀκινητοῦ, ὅπῃ τὴν ἔμπνουν. *It appeares, that for this cause, Kingdome was adjourned from Heaven to Earth, that man might have on Earth a Sanctuary of refuge from the inexorable severity of the Divine Majesty, by the exercise of Gods Dominion, by one, whose breath (like other mens) is in his nostrils*; That so God might not be necessitated each moment, to fill the world with the destructions of sinfull, proud, dust and ashes. *Orat.* 5.

4. When *Israel saw the Thundrings and Lightnings,* (Exod. 20. 18.) *and heard the noise of the Trumpet of God, and beheld the Mountaine smoaking: when they saw this, they removed and stood afar off; and said to Moses, Speake thou with us, and we will heare; but let not God speake with us lest we die.* So likewise for the Peoples sake it is, That the *Priesthood* is not executed by the *Angels*; yea, for their honour too, if they please to consider it. And therefore, *Deut.* 18. 17. *the Lord* sweetly accepted the desires of his People in this kind, and said, *They have well spoken*; to wit, *that they might not heare againe the voyce of Jehovah Elohim; nor see that great fire any more, lest they should perish.* And thereupon God promised *to raise them up of their Brethren, a Prophet, whom they might heare in stead of the Archangel*; unto whom the Promulgation of the Law was delegated.

5. So that in these Dispensations, God *Almighty* doth not onely accommodate the personall frailties, but doth dignifie the whole nature of mankind. For, *if one member be had in honour, all the rest rejoyce with it.* What said I? with it! Nay, to them onely, is the employment thorny and dangerous;

De Civ. Dei, l. 19. c. 16.

to the others, the benefit redounds. For, as ſaid Saint *Auguſtine*; *They who are in eminent Place and Power, ſtand in more need of pity from others, and patience in themſelves; then any others, for the reliefe of their Servitude and Vaſſallage. Our God is a conſuming fire*; Man in his place ſhall be conſumed, if he doe not ſhed forth upon us the goodneſſe of GOD, for the end of his placing there: much more if he doe conſume us, though he be adopted; nay, becauſe he is adopted into the dreadfull Power and ſacred Name of *Elohim*. Thus farre hath GOD (with infinite mercy) vouchſafed, and no further. *And who may ſay unto him, What doeſt thou?*

6. But if it may be lawfull (and were further needfull) to juſtifie him herein; there is much to be ſaid in defence of this his Act. I keep my ſelfe within my owne Province, and preſume not to ſpoile the juſt Grounds laid by Politicians, concerning the generall Freedome hereby from the danger of Diviſion, the mother of Confuſion, &c. But theſe are the Maximes that I reſt upon.

*That the Dominion over the Creature, cannot but be in the Creator.*

*That the Dominion of the Creator, cannot but be Monarchicall.*

*That if the Creators Power of Dominion were placed in all, or more then one; it could not be Monarchy, or Kingdome; and Chriſts Title of ſole King of kings muſt be extinct.* For he that is King, is alone in Power; and there muſt be Co-ordination with *Chriſt*, if any have to doe with thoſe, who are properly and immediately his Subjects; who neither can have, nor need more then ſuch a *King*.

*That Chriſts Power is prophaned, if it be held in commune: That the King is ſo, if he quit it; and the Uſurpers that challenge it.*

*That nothing but the Free and Formall Donation of God*, in Terminis, *can inveſt any under him with it; nothing at all from him.*

*That he, who hath moſt frequently declared himſelfe to be the Univerſall King of the whole world, hath in expreſſe termes Deputed Kings, and onely Kings, as Supreme and Irreſiſtible Adminiſtrators of the earthly Dominion of Him and his Chriſt, over all the Nations of the world: and requireth moſt exact and eſpecial Obedience of all Chriſtians to them.*

7. So that this Diſpenſation is that, which in prudent Juſtice could be done; and in inexpreſſible mercy (for the ſafegard of mankind) is done; and which, without rearing of *Chriſt* from his due *Throne*, cannot be undone. That man may underſtand and value this great vouchſafing, is the end of my Prayers and Labours; it being the laſt which GOD will afford in this kind: as being ſworn unto in the former, and ratified in the laſt of his Covenants, which he will make with mankind; which begun with the Law of Reaſon in the firſt: and it being that, which is ſet up in the *Heavens*, (the ſampler for Earth) Reaſon muſt acknowledge, that to be the fitteſt Form of Government, to make *Earth* another *Heaven*, which is eſtabliſhed in *Heaven*.

8. And

8. And yet I cannot but acknowledge, that this *Monarchicall Law* is but beneficiall unto us, as are our Clothes, as is the written Word of GOD; both of which, with the honour and comfort which they afford us, do caſt a ſtaine upon us. As we are without the warmth which our rayment brings us, the cold would deſtroy us: but if we had been, as we ought to have been, we ſhould have had no need either of their commendation or protection.

9. Thus are the *Scriptures* of GOD bleſſed helps to bring us to the *Kingdome* of GOD; and ſuch helps, as neither the *Malice* of the *Jew*, nor the *Wiſdome* of the *Greeke*; nor the *Subtilty* of the *Hereticke*; nor the *Outrage* of the *Tyrant*; nor the *Gnaſhing* of the *Fiend*; have been able to blaſt. And of ſo Sacred and Inviolable *Majeſty* are they, that whoſoever ſhall adde to, or detract one tittle from them, ſhall have his Name blotted out of *Heavens*, and Kalendred in the *Dypticks* of Hell. Whoſoever, boldly *blind* (as Saint *Peter* ſaith) *becauſe unlearned*; or timerouſly *yeelding*, *becauſe unſtable*; dare adventure to themſelves (in the high Myſteries thereof) without Science to interpret; or (which is more deſperate) with *Jeroboams Prieſts*, without lawfull Calling, to impoſe upon others: or who dare not but follow the Biaſs of potent Greatneſſe; or the Tyde of the giddy Multitude; or the Engagements of their owne maſterfull maſterleſſe wills; and thereby doe *pervert* the ſacred *meaning of that holy Word*, (though they cannot deſtroy its precious ſenſe, yet) ſhall thereby deſtroy their owne ſenſuall ſenſeleſſe ſoules.

10. And whoſoever for ſuch Ends, ſhall bring with them, either Saint-like Vertues, or Angelicall Science, to countenance a falſe Gloſſe upon the *Sacred Scriptures*, is alſo *Excommunicated* from the Brotherhood of *Saints* and *Angels*. Yet (as the *Fathers* teach us) this Reverend, and never ſufficiently eſteemed favour, is withall an Argument of our ſhame. For if fallen man, had not fallen after his Fall, GOD would have inhabited with him, and face to face converſed with him, as a *Friend* doth with his *Friend*; as he did at the firſt inſtruct the *Patriarchs* in his wayes. Or as afterwards, when an Inundation of Sin had eſtranged him from this more familiar converſe, have raiſed up, and fitted ſelect *Preachers of Righteouſneſſe*, from his own mouth, to diſplay his pleaſure upon all Emergencies. Whereas now we have the laſt of his favours in this kind; *Moſes and the Prophets*; *Chriſt and his Apoſtles*; and muſt for ever ſhut up our eyes (even unto deteſtation) from exacting further *Miracles* and *Revelations* for ever.

11. So muſt we doe with the laſt of his gracious vouchſafings in this particular; ſince the ſhame of our deſervings, hath but ſtirred up the compaſſionateneſſe of his condeſcending; that he hath in ineſtimable goodneſſe, thus ſtooped unto our ſinfull frailty, not with his dreadfull viſibility to Governe us; but to ſettle his venerable Right of Earthly Dominion, in a glorious Line of our Fleſh and Bloud. For we cannot ſuppoſe, but that we deſerve (at leaſt) as little, as his firſt People, to have immediate *Procurators* ſent

ſent from his owne boſome, as they had *Judges* in all their Exigents. Which Government they would not endure, nor we any long, who will not endure that which they preferred, and GOD graciouſly conſtituted amongſt them; and through them, amongſt us, for ſo long as the *Sun* and *Moon* ſhall laſt.

12. Thus have I (conſcious of much infirmity, with unpaſſionate conqueſt of my wants) adventured on the great *Demonſtrative Efficient* of *Dominion*; according to the entertainment of this firſt part, I ſhall addreſſe my ſelfe for the other cauſes; as the Finall, ſo the Subjective matter, and the Formall; to wit, the Image of GOD and his Likeneſſe, infuſed into mankind: which I ſhall call the *Seat of Dominion*: wherein I make no doubt, but (through the aſſiſtance of him, who hath hitherto kept and ſupported me) to make juſt Proofe of that which I have aſſumed.

*That the Image of God is imprinted in the Imperiall Faculty of the Will of Man: as the Likeneſs in the deliberative part of the Underſtanding*; which though it be of the elder Houſe, muſt not (here) claime its Birth-right; but be content to be as *Aaron* was to *Moſes*, untill it come to the Inheritance which is above; where it ſhall no longer *ſerve the younger*; nor ſhall *Japhet dwell in the tents of Shem*.

*That proportionably hereunto; in the great Hypoſtaſis of a Chriſtian Nation*, (wherein is the Church) *the Oecumenicall will of the Kingdome, is the King: and in the included Church, the Underſtanding is the Biſhop*. Both which Powers are united now in Heaven, in the *Great High-prieſt after the Order of Melchiſedec*, who alſo *is King of Salem*.

*To whom, as it is in Heaven, ſo alſo in Earth (which his Portion, he receiveth onely in thoſe, who be the Deputies of his Powers) be Really and Internally, as well as Externally and Verbally, aſcribed All Dominion, both for Heaven and Earth; for the for ever of this World, which cannot faile him (with the Father and holy Ghoſt) in the for ever of the next.* Amen.

FINIS.